

June, 1915.

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# MASTERY

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# MASTERY

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Edited by - - - ORLANDO EDGAR MILLER, Ph.D.

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PAUL TYNER.





# Mastery.



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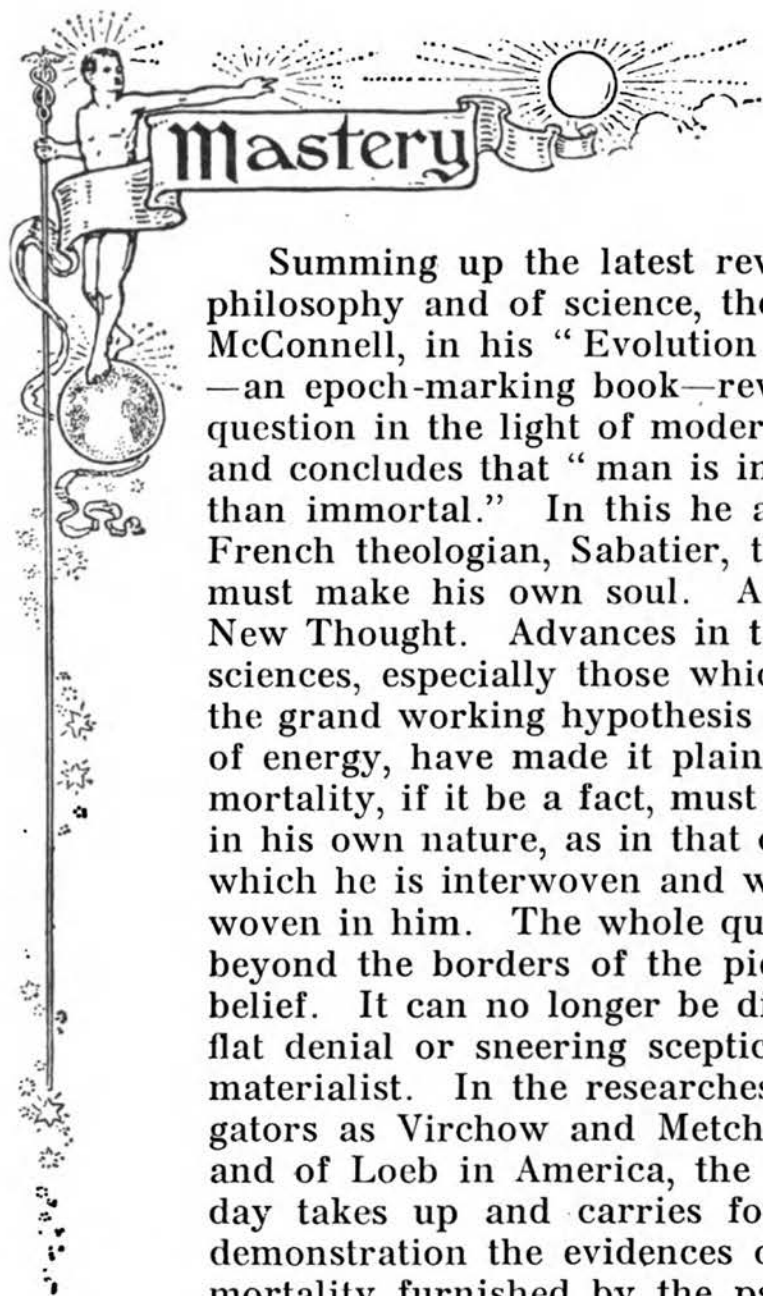
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## LIVING FOR EVER.

BY PAUL TYNER.

### I.

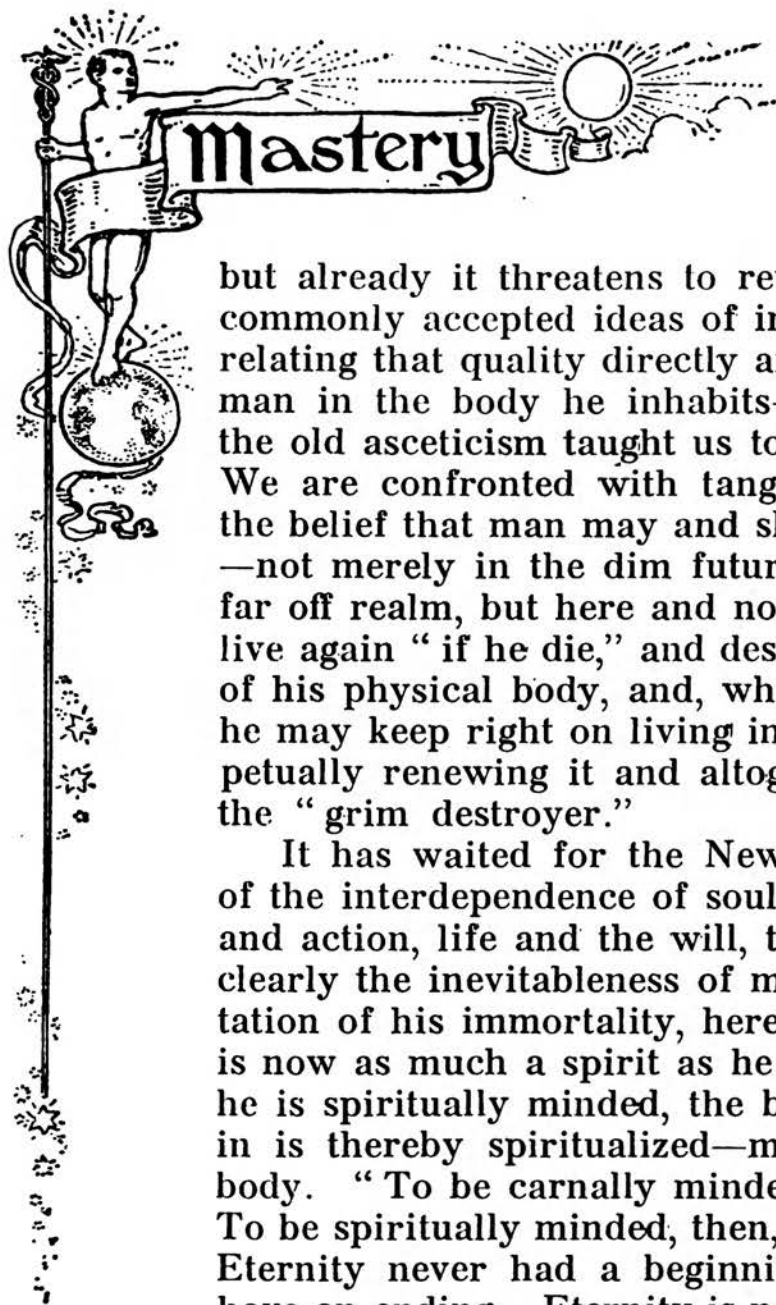
URRENT conceptions of individual immortality are in a state of transition. The continuance of conscious existence after death is neither affirmed nor denied with anything like the old dogmatism. Both Swedenborg and the Spiritualists have given the world interesting evidence that "the life beyond" may be very like the life here. Consequently it is beginning to dawn on us that the life here may be very like the life beyond. Even among the orthodox, ideas as to the manner of life after death have undergone a radical change in the last few years. Heaven has almost been rationalized and hell practically abolished. It is generally admitted that we do not have to die to experience the states of mind which the new theology has substituted for the old places of reward and punishment.



Summing up the latest revelations of philosophy and of science, the Rev. Dr. S. D. McConnell, in his "Evolution of Immortality,"—an epoch-marking book—reviews the whole question in the light of modern knowledge and concludes that "man is immortable, rather than immortal." In this he agrees with the French theologian, Sabatier, that every man must make his own soul. And this is good New Thought. Advances in the physical sciences, especially those which resulted in the grand working hypothesis of the conservation of energy, have made it plain that man's immortality, if it be a fact, must be a fact inherent in his own nature, as in that of the world in which he is interwoven and which is interwoven in him. The whole question has passed beyond the borders of the pietist's blind belief. It can no longer be disposed of by the flat denial or sneering scepticism of the crass materialist. In the researches of such investigators as Virchow and Metchnikoff in Europe and of Loeb in America, the biology of our day takes up and carries forward to fuller demonstration the evidences of man's immortality furnished by the psychology of James, Münsterberg, and Hudson.

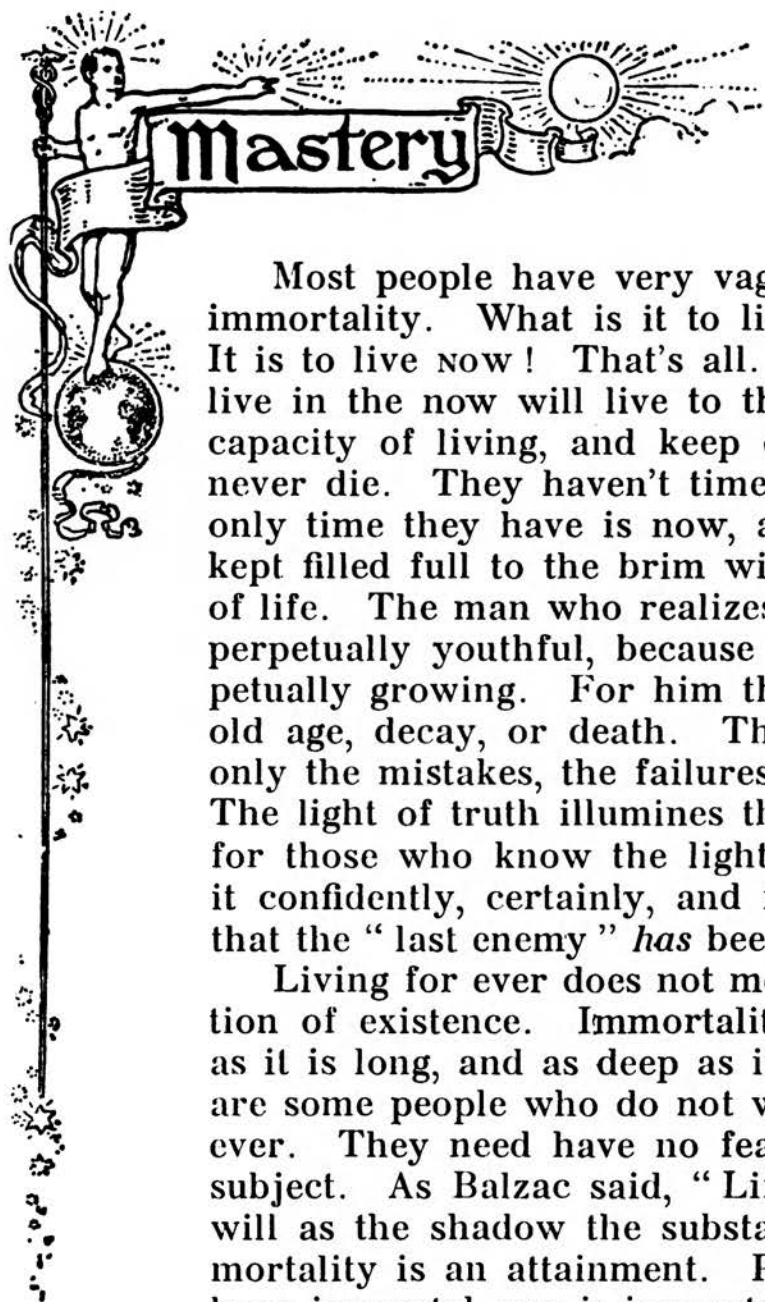
The dream of the poet, the hope of the sorrowing, and the faith of the religious devotee, in our day, find solid confirmation in the reasoning, based on verified observation of facts, put forward by our men of science. The inquiry on this side is only in its beginning ;





but already it threatens to revolutionize the commonly accepted ideas of immortality by relating that quality directly and distinctly to man in the body he inhabits—the body that the old asceticism taught us to regard as “clay.” We are confronted with tangible grounds for the belief that man may and shall live for ever,—not merely in the dim future and in some far off realm, but here and now; that he shall live again “if he die,” and despite the destruction of his physical body, and, what is more, that he may keep right on living in that body, perpetually renewing it and altogether avoiding the “grim destroyer.”

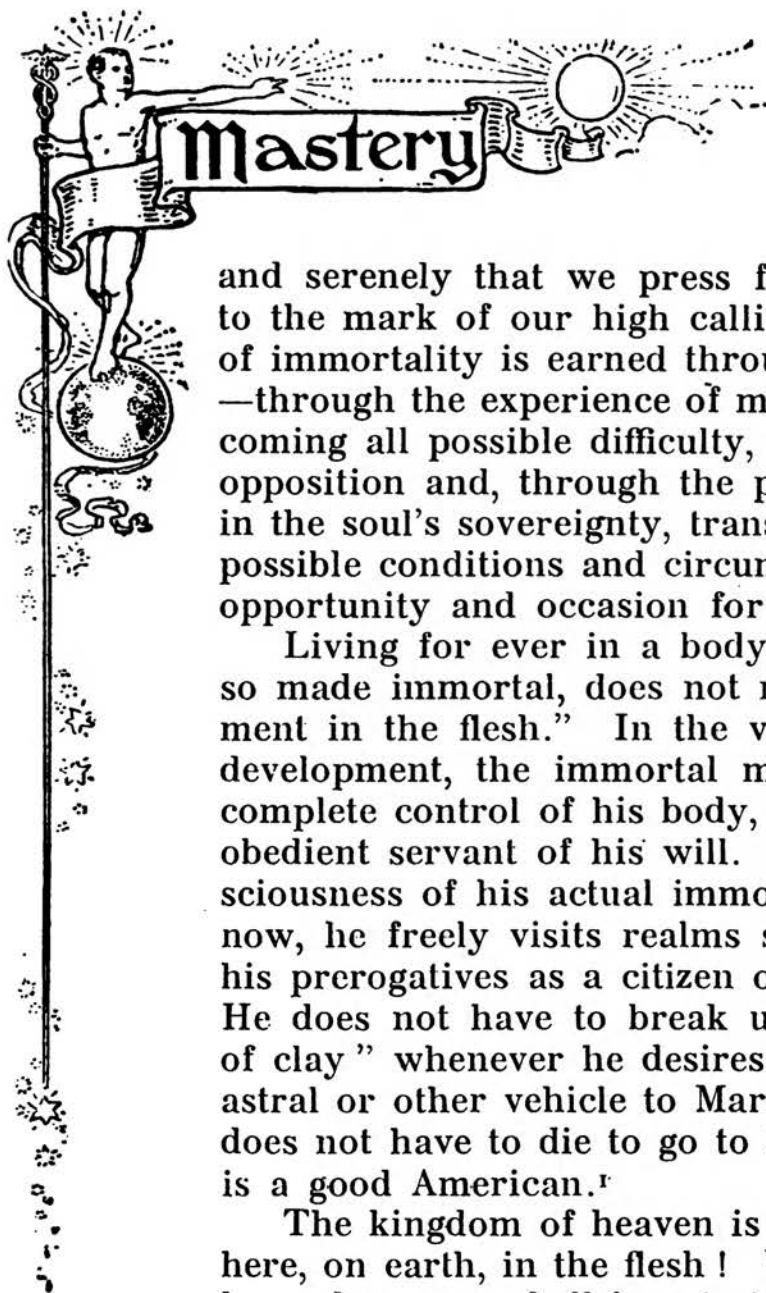
It has waited for the New Thought teaching of the interdependence of soul and body, thought and action, life and the will, to point out clearly the inevitableness of man's manifestation of his immortality, here and now. Man is now as much a spirit as he ever will be. If he is spiritually minded, the body he dwells in is thereby spiritualized—made a spiritual body. “To be carnally minded is death.” To be spiritually minded, then, is life, life eternal. Eternity never had a beginning, will never have an ending. Eternity is not a post-mortem affair. Neither is it a question of time. It is independent of time and space. That which is in eternity is for ever and ever, world without end. To the immortal, there is no difference whatever between the instant of time that passes in a single tick of the clock and a million million years.



Most people have very vague ideas regarding immortality. What is it to live for ever? It is to live now! That's all. Those who really live in the now will live to the fullest capacity of living, and keep on living. They never die. They haven't time to die; the only time they have is now, and that time is kept filled full to the brim with life and the joy of life. The man who realizes his immortality is perpetually youthful, because he is perpetually growing. For him there can be no old age, decay, or death. These things are only the mistakes, the failures, due to ignorance. The light of truth illumines the way of life for those who know the light, and they walk in it confidently, certainly, and in full assurance that the "last enemy" *has* been conquered.

Living for ever does not mean mere prolongation of existence. Immortality is as broad as it is long, and as deep as it is high. There are some people who do not want to live for ever. They need have no fears on the subject. As Balzac said, "Life follows the will as the shadow the substance." Immortality is an attainment. People are not born immortal, nor is immortality thrust upon them. It is primarily a condition of mind, and a condition of mind that must be earned. The *desire* for immortality, however, is the beginning of this attainment. Wherever the desire is, there is sure promise and prophecy of its fulfilment. We earn our immortality by willing to live, and by willing so continuously



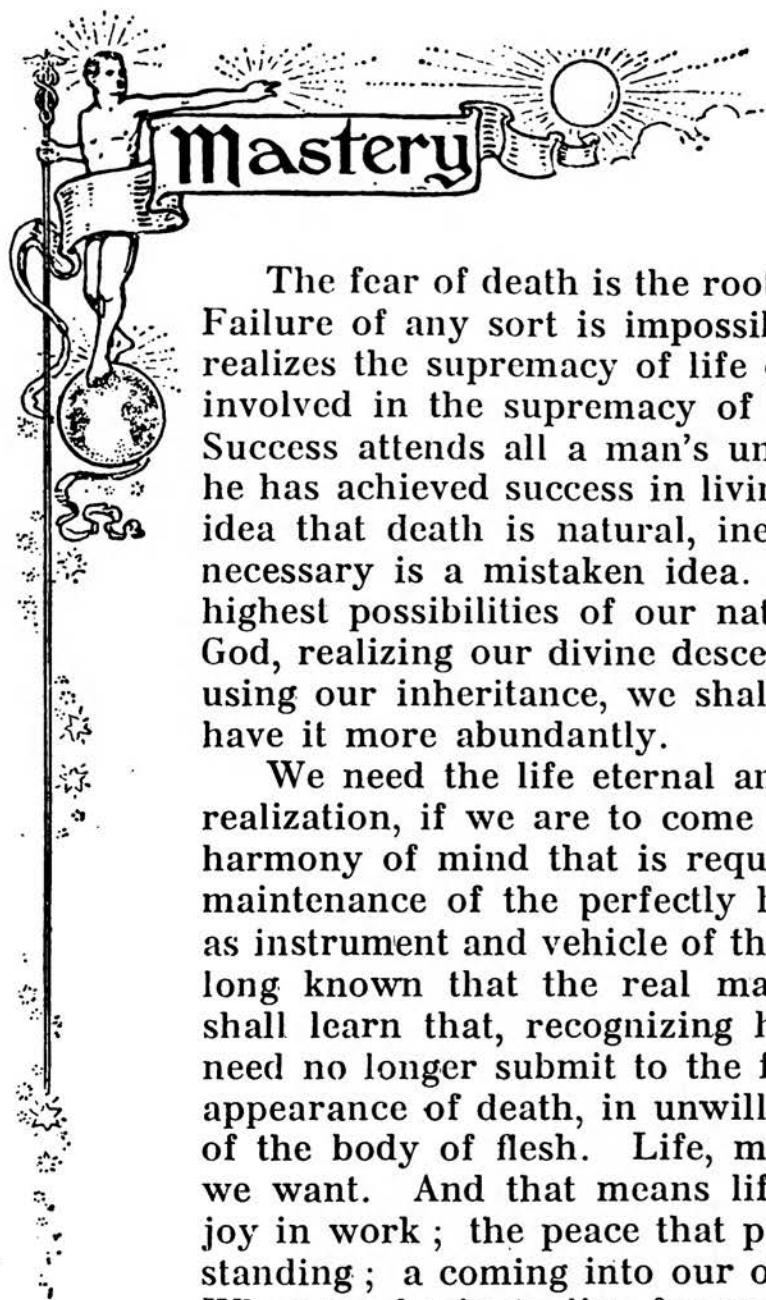


and serenely that we press forward steadily to the mark of our high calling. Attainment of immortality is earned through experience, —through the experience of meeting and overcoming all possible difficulty, obstacle and opposition and, through the power of faith in the soul's sovereignty, transforming all possible conditions and circumstances into opportunity and occasion for joy in power.

Living for ever in a body spiritualized, and so made immortal, does not mean "imprisonment in the flesh." In the very nature of his development, the immortal man acquires complete control of his body, and makes it the obedient servant of his will. Grown into consciousness of his actual immortality here and now, he freely visits realms supernal, exercising his prerogatives as a citizen of the universe. He does not have to break up the "tenement of clay" whenever he desires to speed in the astral or other vehicle to Mars or Jupiter. He does not have to die to go to Paris—even if he is a good American.<sup>1</sup>

The kingdom of heaven is within you—now, here, on earth, in the flesh! Whether you shall know heaven or hell is not at all dependent on time or place, on astral body or physical body. All that counts is your psychic condition. And your psychic condition is your state of mind. It is "as you think in your heart." All the rest follows.

<sup>1</sup> It was a saying of Tom Appleton, a famous wit, that "good Americans go to Paris when they die."



The fear of death is the root of all lesser fears. Failure of any sort is impossible when one realizes the supremacy of life over death, involved in the supremacy of good over evil. Success attends all a man's undertakings when he has achieved success in living. The common idea that death is natural, inevitable, and necessary is a mistaken idea. Unfolding the highest possibilities of our nature as children of God, realizing our divine descent and splendidly using our inheritance, we shall have life, and have it more abundantly.

We need the life eternal and its present realization, if we are to come into that perfect harmony of mind that is requisite for the maintenance of the perfectly harmonious body, as instrument and vehicle of the mind. We have long known that the real man cannot die; we shall learn that, recognizing his immortality, he need no longer submit to the false and delusive appearance of death, in unwilling dissolution of the body of flesh. Life, more life, is what we want. And that means life worth living; joy in work; the peace that passeth all understanding; a coming into our own with rejoicing. When we begin to live for ever, we begin to live indeed. Living that is bounded in thought by womb and tomb is but half-living, and that at a poor dying rate. Life—immortal life—is the first thing. To it health and harmony, happiness and opulence, are added without failure or uncertainty.

*(To be continued.)*



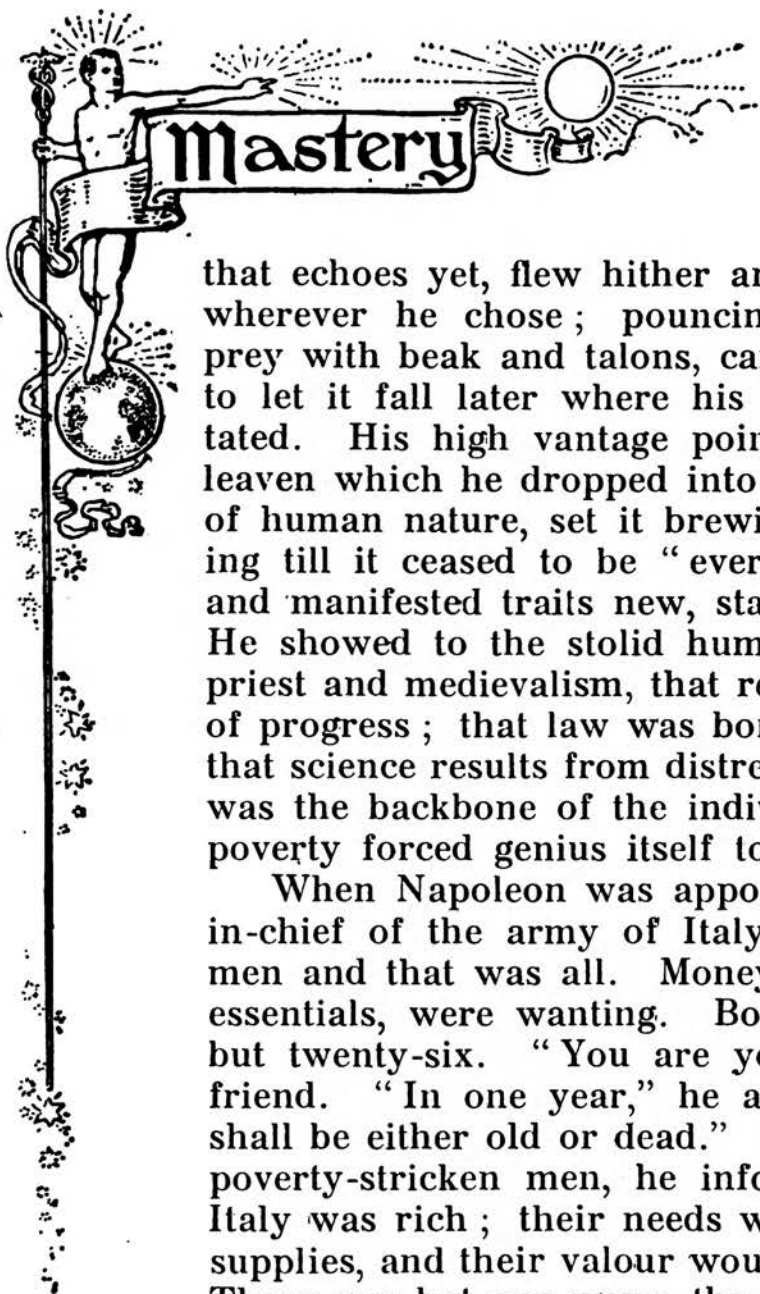
## INDIVIDUALITY *VERSUS* THE CROWD.

BY ANNIE E. CHENEY.

**A** TOWERING individual, one who looms above his fellows, is bound to be courageous, for a place so transcendent can never for an instant be maintained without bravery.

I am writing of Napoleon as an example, not of the aggressor, slaughterer, or menace, but pre-eminently of the *individual*, one so startling that we almost feel that he believed in himself and his calling, because of his reckless daring in its defence.

The boy was never a child in the true sense ; he sought the solitudes, not the playground. As a young man, beside his morose, irascible, evil traits, appeared rare possibilities with unusual scope of mind ; also capacity for quick, decisive action. He seized opportunities as a cat its prey. He started with apparently nothing, and out of the void came something. Humanity, *en masse*, was to him but means to an end. Weight and numbers counted for little with him as against strategy, policy, insight, and manœuvre. He was an intense example of the power of dominant will and genius over mere combination, conventional tactics, and number. He soared over the ponderous human ocean that methodically pounded the shore of earth, and, with the eagle's scream

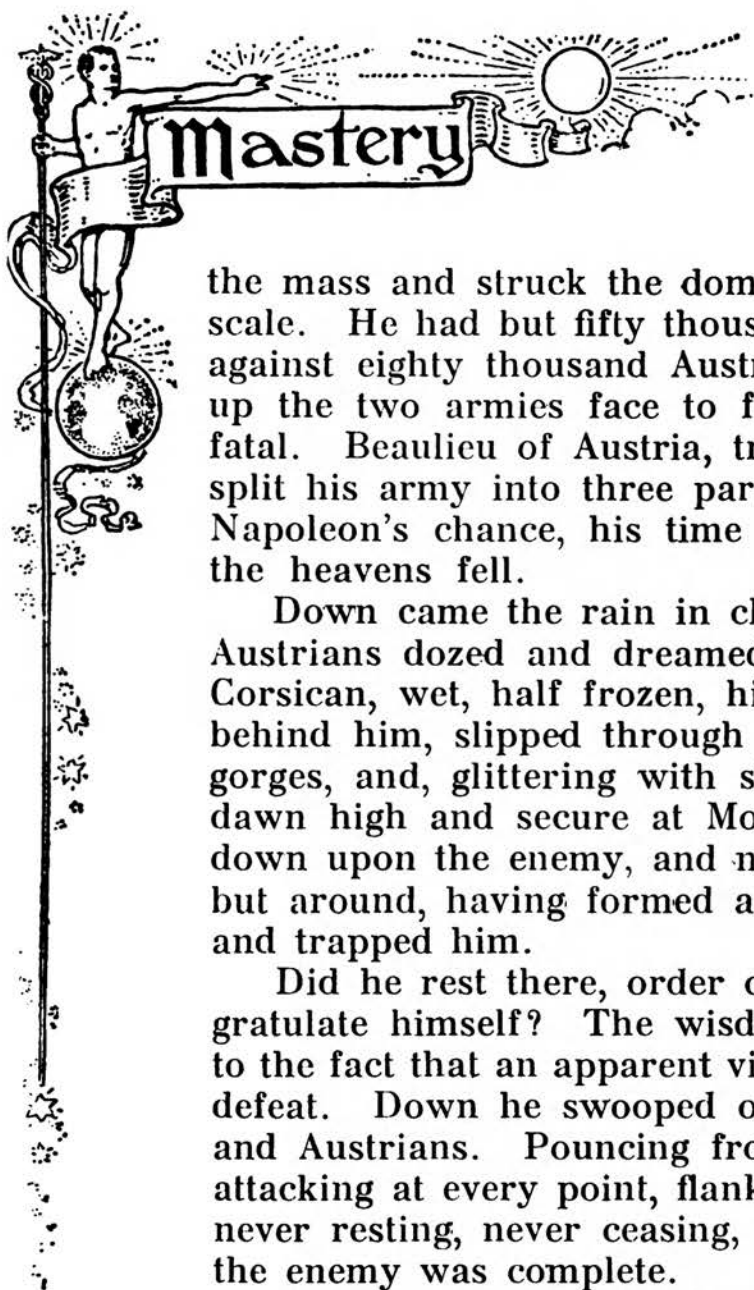


that echoes yet, flew hither and yon, lighting wherever he chose ; pouncing upon his prey with beak and talons, carrying it upward to let it fall later where his judgment dictated. His high vantage point, and the heaven which he dropped into the humdrum of human nature, set it brewing and fermenting till it ceased to be "ever the same," and manifested traits new, startling, superb. He showed to the stolid human product of priest and medievalism, that revolt was mother of progress ; that law was born of upheaval ; that science results from distress ; that courage was the backbone of the individual, and that poverty forced genius itself to the front.

When Napoleon was appointed commander-in-chief of the army of Italy, he was given men and that was all. Money, supplies, army essentials, were wanting. Bonaparte was but twenty-six. "You are young," said a friend. "In one year," he answered, "I shall be either old or dead." Addressing his poverty-stricken men, he informed them that Italy was rich ; their needs would force out supplies, and their valour would find its reward. There was but one way ; the genius of Napoleon discovered it. "Give me the men," he said, "and I'll take care of the rest." How? By exciting to action the spirit of conquest, rapine, capture. He played upon his subordinates as though they were keys of a piano board, or strings of a viol.

His individualism ran over the gamut of





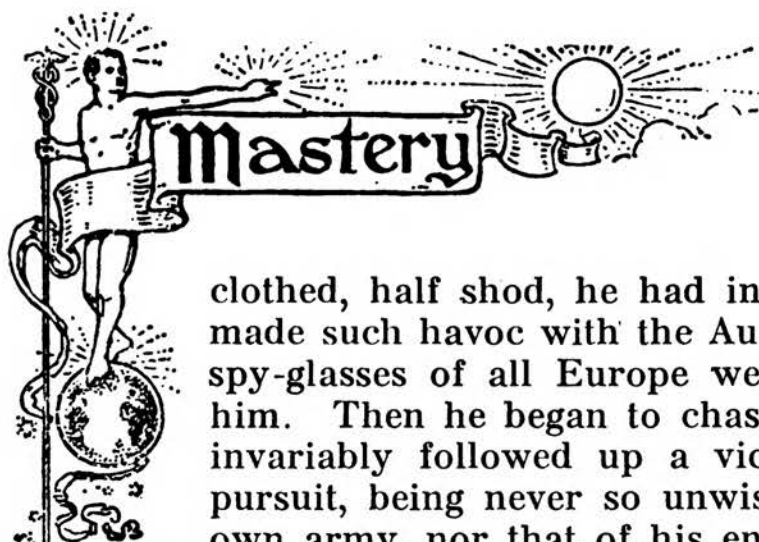
the mass and struck the dominant note of the scale. He had but fifty thousand men as against eighty thousand Austrians. To line up the two armies face to face would be fatal. Beaulieu of Austria, true to old tactics, split his army into three parts. Here was Napoleon's chance, his time to act, though the heavens fell.

Down came the rain in cloud-bursts. The Austrians dozed and dreamed, but the little Corsican, wet, half frozen, his army a snake behind him, slipped through the mountain gorges, and, glittering with slime, stood at dawn high and secure at Montenotte looking down upon the enemy, and not only down, but around, having formed a ring that corralled and trapped him.

Did he rest there, order coffee, and congratulate himself? The wisdom in him rose to the fact that an apparent victory is a probable defeat. Down he swooped on Sardinians and Austrians. Pouncing from every side, attacking at every point, flank, rear, front, never resting, never ceasing, till the rout of the enemy was complete.

This was Napoleon's first battle, where he himself was in supreme control. The *individual* had his chance; hitherto it had been handicapped, working against odds. But when the individual came into his own, Napoleon was the dynamite, and the human mass the mountain; he blew it to pieces.

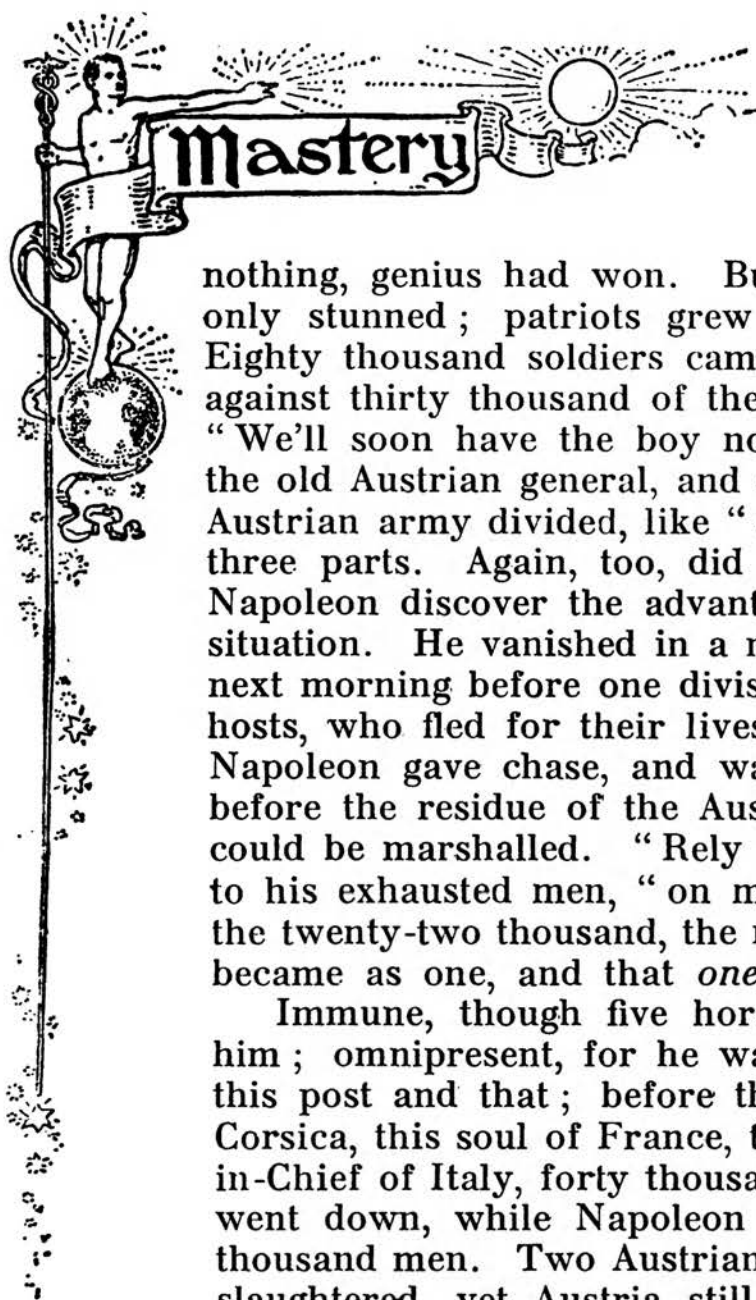
With thirty thousand famishing men, half



clothed, half shod, he had in two weeks made such havoc with the Austrians that the spy-glasses of all Europe were levelled at him. Then he began to chase Beaulieu. He invariably followed up a victory with a pursuit, being never so unwise as to let his own army, nor that of his enemy, rest. He knew the value of *enthusiasm* in a fight. He would not pause on climaxes, but scaled one height after another till his men dropped in their tracks.

The psychology of like situations is apparent to the student of history. Strategy, vulgarly called "bluff," was one of the young Corsican's surest games. Thus misleading Beaulieu, he crossed the Po and spread his army over the plains of Lombardy. After whipping the Austrians again, he pursued them to the bridge of Lodi. Here the *awfulness* of the courage of Napoleon stands forth. Dripping with blood, and clotted with carnage, not life alone did he risk but his chieftainship over the army of Italy, while France itself hung by a cobweb. With three others, Lannes first, he emerged from the smoke of battle, rushed to the front and called to his troops, "*Suivez votre général!*"

Thunderbolts! lightning! the French cavalry! and the bridge was carried. Lannes leading, Napoleon at his heels. Away flew the Austrians into the Tyrol, and the Chief of the Army of Italy raised his standard on the plains of Lombardy. The mass were as

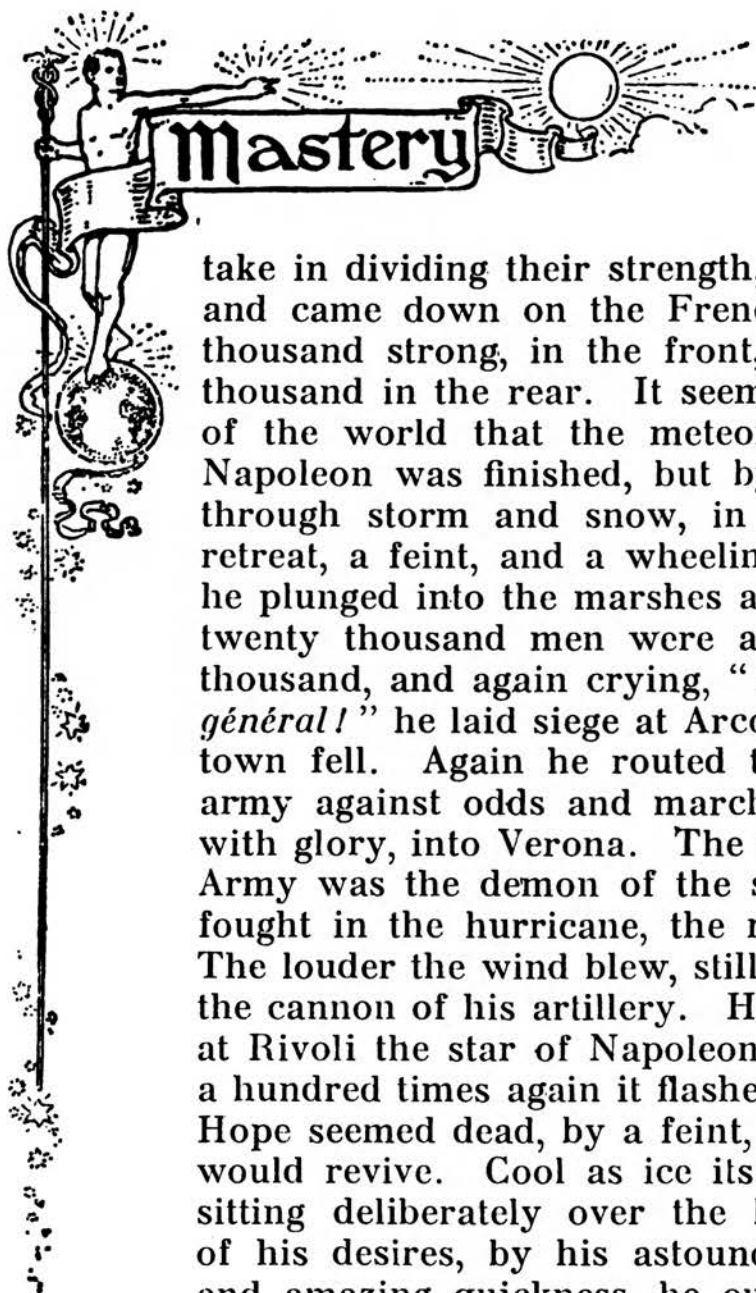


nothing, genius had won. But Austria was only stunned ; patriots grew like mushrooms. Eighty thousand soldiers came to the fore, as against thirty thousand of the little Corsican. "We'll soon have the boy now," exclaimed the old Austrian general, and again was the Austrian army divided, like "all Gaul," into three parts. Again, too, did the eagle eye of Napoleon discover the advantage of this situation. He vanished in a night to appear next morning before one division of the Austrian hosts, who fled for their lives to the Tyrol. Napoleon gave chase, and was upon them before the residue of the Austrian flanks could be marshalled. "Rely on me," he cried to his exhausted men, "on me, on me." And the twenty-two thousand, the residue of his army, became as one, and that *one* was Napoleon.

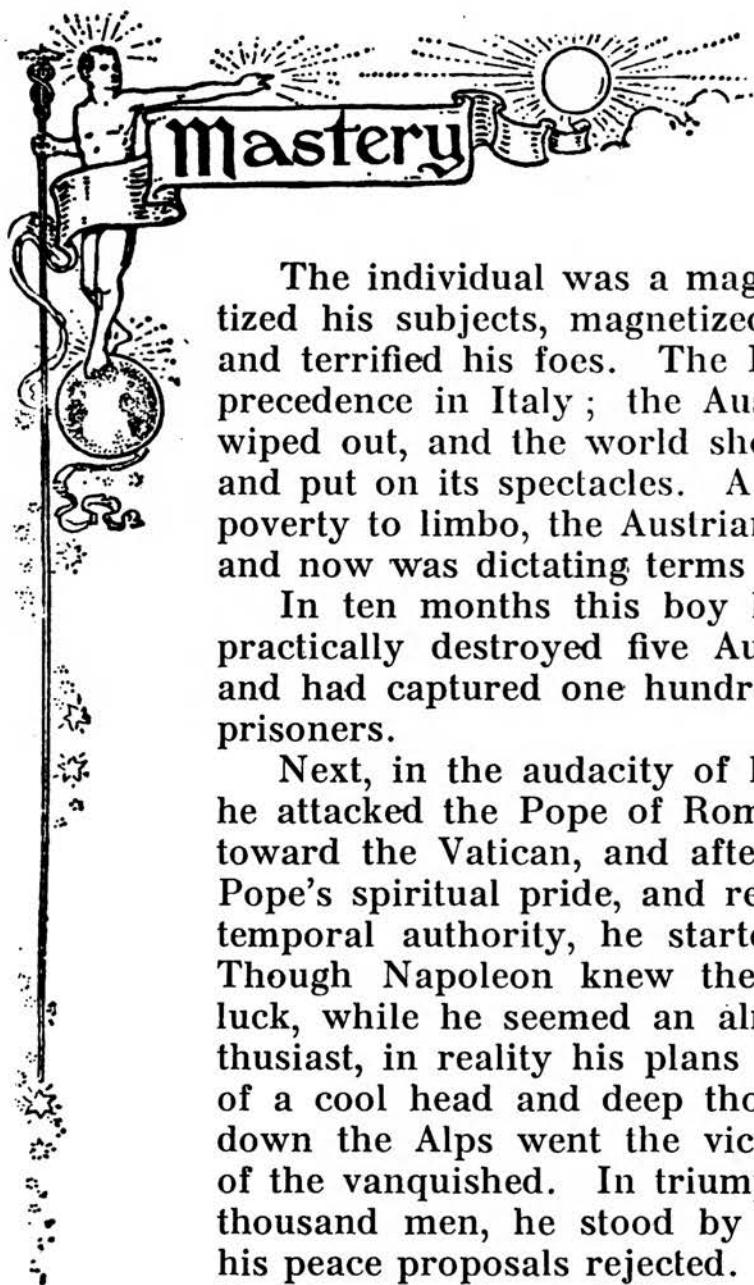
Immune, though five horses fell beneath him ; omnipresent, for he was everywhere, at this post and that ; before this spirit of Corsica, this soul of France, this Commander-in-Chief of Italy, forty thousand of the enemy went down, while Napoleon lost but seven thousand men. Two Austrian armies had been slaughtered, yet Austria still refused peace treaties with France. Napoleon was like the panther, leaping upon the shoulders of his foe, before he had time to conventionally don his armour. Quick action and enthusiasm, on the wing, enabled him to claw at the vitals of his enemy with miraculous celerity.

At last the Austrians discovered their mis-





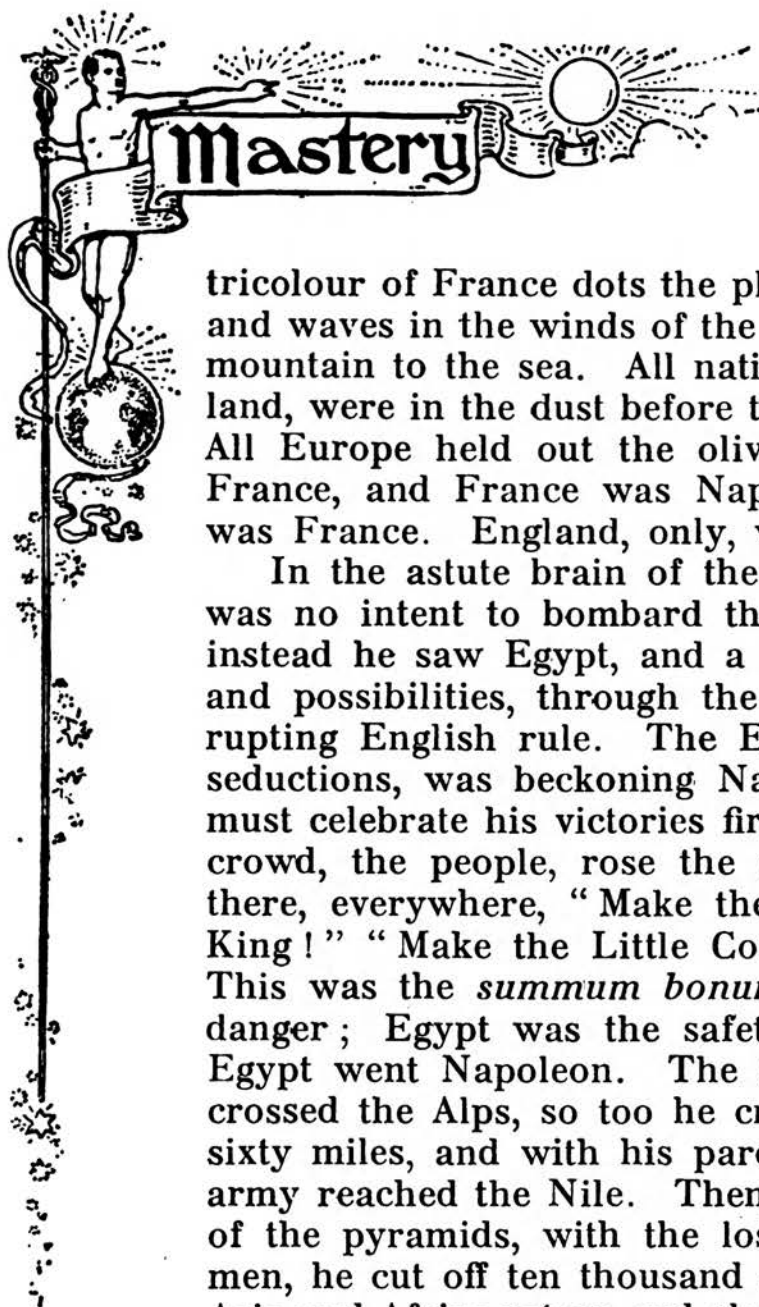
take in dividing their strength, so they massed, and came down on the French seventy-five thousand strong, in the front, and twenty-five thousand in the rear. It seemed to the eyes of the world that the meteor-like history of Napoleon was finished, but by night marching, through storm and snow, in an apparent retreat, a feint, and a wheeling of his columns, he plunged into the marshes and morasses where twenty thousand men were as good as eighty thousand, and again crying, "*Suivez votre général!*" he laid siege at Arcola and the town fell. Again he routed the Austrian army against odds and marched, covered with glory, into Verona. The Chief of Italy's Army was the demon of the storm. He fought in the hurricane, the rain, the snow. The louder the wind blew, still louder thundered the cannon of his artillery. Hundreds of times at Rivoli the star of Napoleon apparently set; a hundred times again it flashed forth. When Hope seemed dead, by a feint, a manœuvre, she would revive. Cool as ice itself, his intellect sitting deliberately over the burning fury of his desires, by his astounding perception and amazing quickness, he outgeneralled the past-masters of the art of war. He used every power within him. If one failed, another sprang to the front. If reason went down, skill took its place; if experience faltered, insight stood erect; if fairness failed, subtlety came forward; if honour went under, feigning towered and strutted.



The individual was a magician ; he hypnotized his subjects, magnetized his subordinates, and terrified his foes. The French maintained precedence in Italy ; the Austrian army was wiped out, and the world shook its grey locks and put on its spectacles. A youth had sent poverty to limbo, the Austrian army to death, and now was dictating terms to the South.

In ten months this boy had whipped and practically destroyed five Austrian armies and had captured one hundred thousand prisoners.

Next, in the audacity of his individuality, he attacked the Pope of Rome. On he came toward the Vatican, and after humbling the Pope's spiritual pride, and relieving him of temporal authority, he started toward Vienna. Though Napoleon knew the possibilities of luck, while he seemed an almost fanatic enthusiast, in reality his plans were the result of a cool head and deep thought. Up, then down the Alps went the victor in pursuit of the vanquished. In triumph with forty-five thousand men, he stood by the Danube, his peace proposals rejected. His cannon thundered again, and the Austrians were mown flat. Vienna was trembling with fright. Finally, making a peace treaty with Austria, he turned back to Italy to lay the rod on Venice. Down with the Doge, down with the Queen of the Adriatic ! Down with the Lion of St. Mark ! Down, in truth, with all Italy ! The little Corsican soon had them kneeling. The

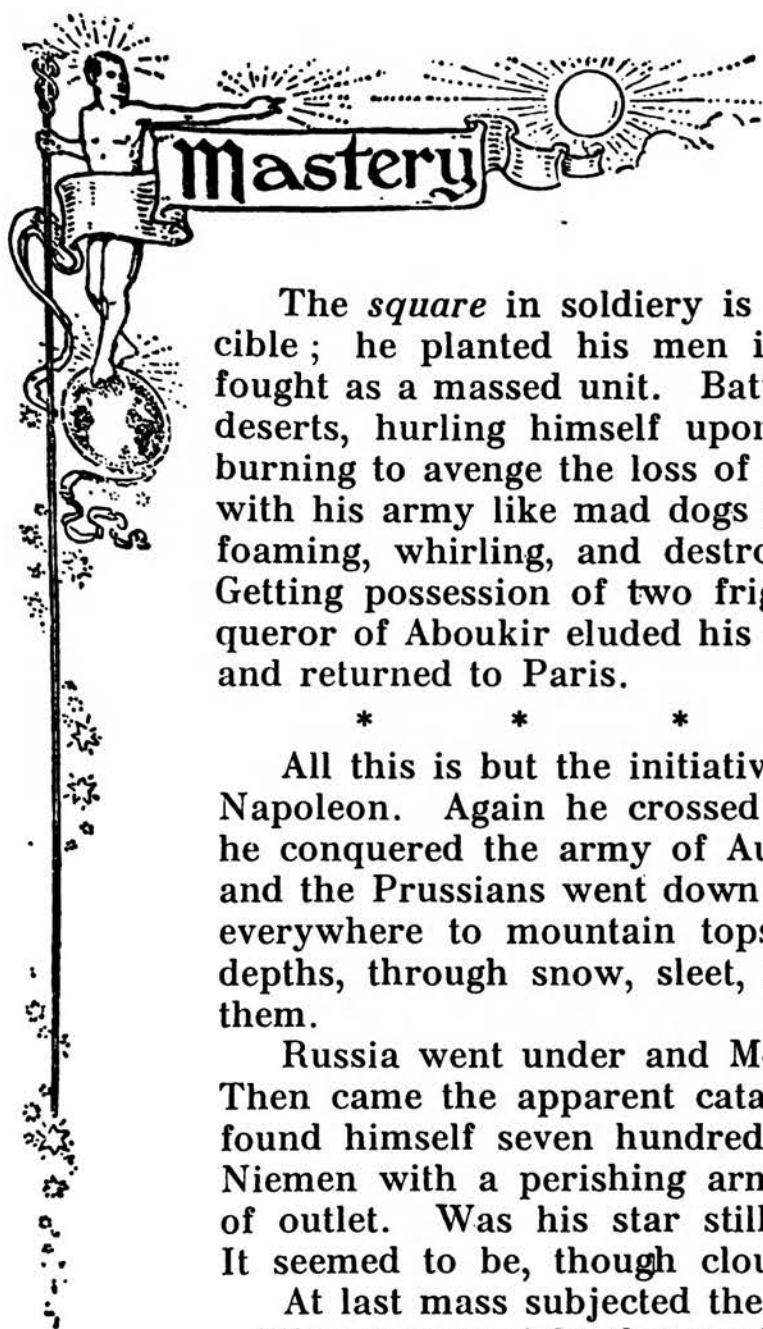


tricolour of France dots the plains of Lombardy and waves in the winds of the south from the mountain to the sea. All nations, save England, were in the dust before the boy conqueror. All Europe held out the olive-branch to France, and France was Napoleon; Napoleon was France. England, only, was the deadly foe.

In the astute brain of the conqueror there was no intent to bombard the British Isles; instead he saw Egypt, and a highway to India, and possibilities, through the Orient, of disrupting English rule. The East, with her seductions, was beckoning Napoleon, but Paris must celebrate his victories first. From the crowd, the people, rose the cry, here and there, everywhere, "Make the Little Corporal King!" "Make the Little Corporal King!" This was the *summum bonum*; it spelled danger; Egypt was the safety-valve, and to Egypt went Napoleon. The conqueror had crossed the Alps, so too he crossed the desert, sixty miles, and with his parched and suffering army reached the Nile. Then, in the shadow of the pyramids, with the loss of but few men, he cut off ten thousand of the enemy. Asia and Africa sat up and glared as had Europe before them.

But suddenly, reckoning without Nelson and British arms, Napoleon found himself cut off from the Mother Country through the loss of his ships in the battle of the Nile. Ruling in Egypt surely was he, but how was he to get out?





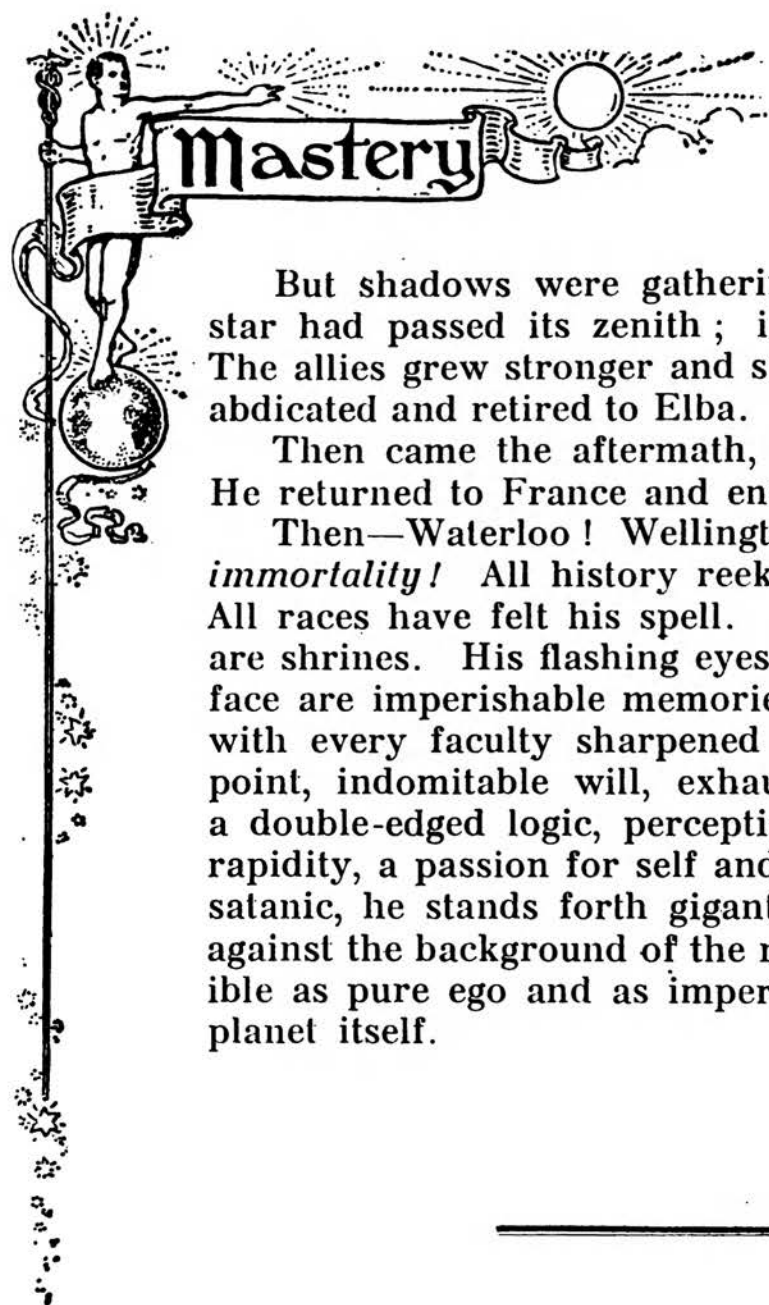
The *square* in soldiery is said to be invincible ; he planted his men in *squares* and fought as a massed unit. Battling thus, crossing deserts, hurling himself upon this and that, burning to avenge the loss of his fleet, he came with his army like mad dogs upon the Turks, foaming, whirling, and destroying them. Getting possession of two frigates, the Conqueror of Aboukir eluded his enemies, left Egypt, and returned to Paris.

\* \* \* \* \*

All this is but the initiative in the life of Napoleon. Again he crossed the Alps ; again he conquered the army of Austria. Prussia and the Prussians went down in a month ; everywhere to mountain tops and valley depths, through snow, sleet, fog, he pursued them.

Russia went under and Moscow with it. Then came the apparent catastrophe. Napoleon found himself seven hundred miles from the Niemen with a perishing army and no means of outlet. Was his star still resplendent ? It seemed to be, though clouded.

At last mass subjected the individual ; one million twenty-eight thousand men as against one—*Napoleon*. Recruits poured down from the North, from Saxony, from the Oder, the Elbe, the Rhine, all determined to overthrow French Imperialism, made the victories of the Emperor hard won. Yet, invincible still, he confounded the allied forces and won glory at Montmerail, Vauchampson, and Champaubert.



But shadows were gathering ; Napoleon's star had passed its zenith ; it was going down. The allies grew stronger and stronger. Napoleon abdicated and retired to Elba.

Then came the aftermath, the anti-climax. He returned to France and entered the Tuileries.

Then—Waterloo ! Wellington ! banishment ! *immortality* ! All history reeks with Napoleon. All races have felt his spell. His battle-grounds are shrines. His flashing eyes and keen Corsican face are imperishable memories. An individual with every faculty sharpened like a needle's point, indomitable will, exhaustless energy, a double-edged logic, perceptions of lightning rapidity, a passion for self and France imperially satanic, he stands forth gigantic, *individual* against the background of the mass, as indestructible as pure ego and as imperishable as the planet itself.

---

If it be true, as our daily experience teaches us, that the moral sense gains in clearness and power by exercise, by the constant endeavour to find out and to see for ourselves what is right and what is wrong, it must be nothing short of a moral suicide to delegate our conscience to another man.—W. K. CLIFFORD.

## JUST TO FORGET.

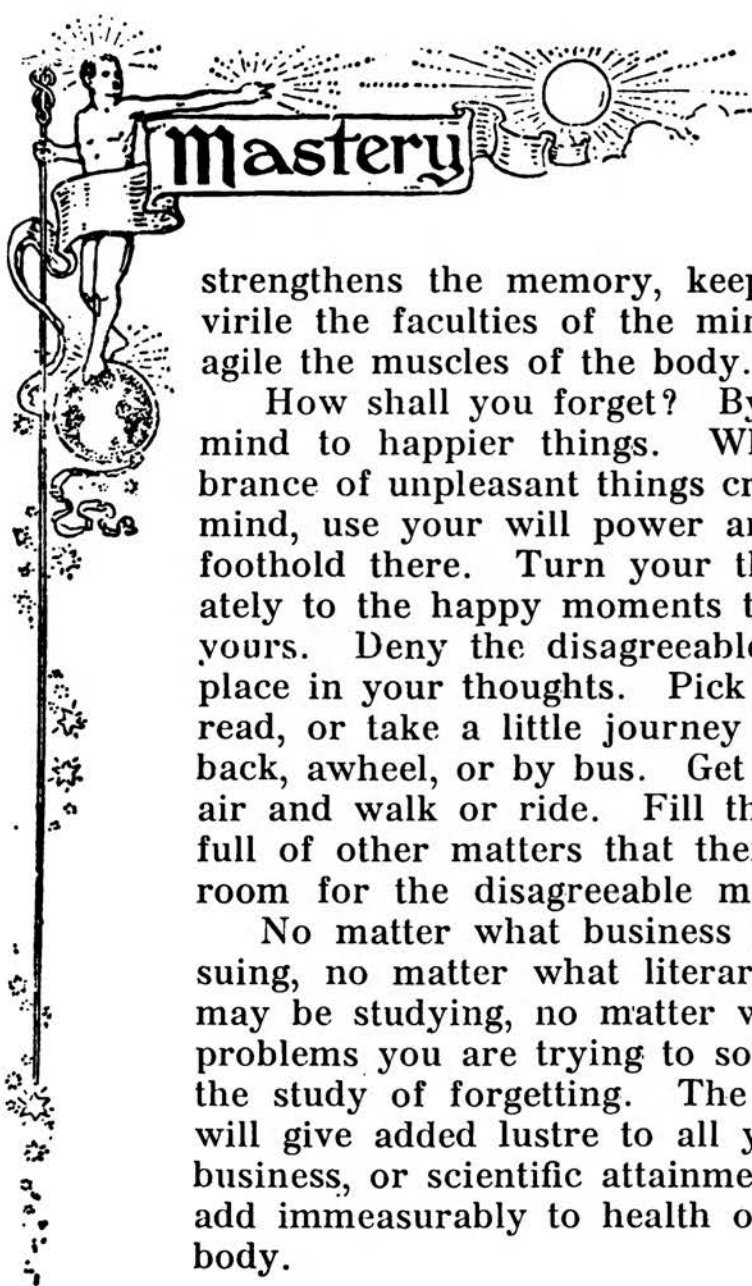
**F**O forget—that is what we need ; just to forget. All the petty annoyances, all the vexing irritations, all the mean words, all the unkind acts, the deep wrongs, the bitter disappointments—just let them go, don't hang on to them.

Learn to forget. Make a study of it. Practise it. Become an expert at forgetting. Train this faculty of the mind until it is strong and virile. Then the memory will have fewer things to remember and it will become quick and alert in remembering the things that are worth remembering. It will not be cumbered with disagreeable things, and all its attention will be given to the beautiful things, to the worth-while things.

If your friends prove false and cast you off, do not hold it in anger against them, but rather pity them. Keep a clear conscience, and forget the little jealousies, the petty meannesses, that may be bestowed upon you. By casting it out of your mind you can go on serenely and happily, while the ones who have done the mean things will be the only ones to suffer.

By forgetting you will develop for yourself a sunny disposition, a good-natured temper, a cheerful manner, a healthy body. Forgetting keeps at bay wrinkles and old age. It beautifies the countenance with a beauty all its own—peace, contentment, health. It





strengthens the memory, keeps young and virile the faculties of the mind, elastic and agile the muscles of the body.

How shall you forget? By turning your mind to happier things. When the remembrance of unpleasant things crowds into your mind, use your will power and deny it a foothold there. Turn your thoughts immediately to the happy moments that have been yours. Deny the disagreeable things any place in your thoughts. Pick up a book and read, or take a little journey afoot, or horseback, awheel, or by bus. Get out in the fresh air and walk or ride. Fill the mind so full of other matters that there will be no room for the disagreeable memories.

No matter what business you are pursuing, no matter what literary subjects you may be studying, no matter what scientific problems you are trying to solve, take up the study of forgetting. The art of forgetting will give added lustre to all your literary, business, or scientific attainments, and it will add immeasurably to health of mind and body.

—EARLE PURINTON.

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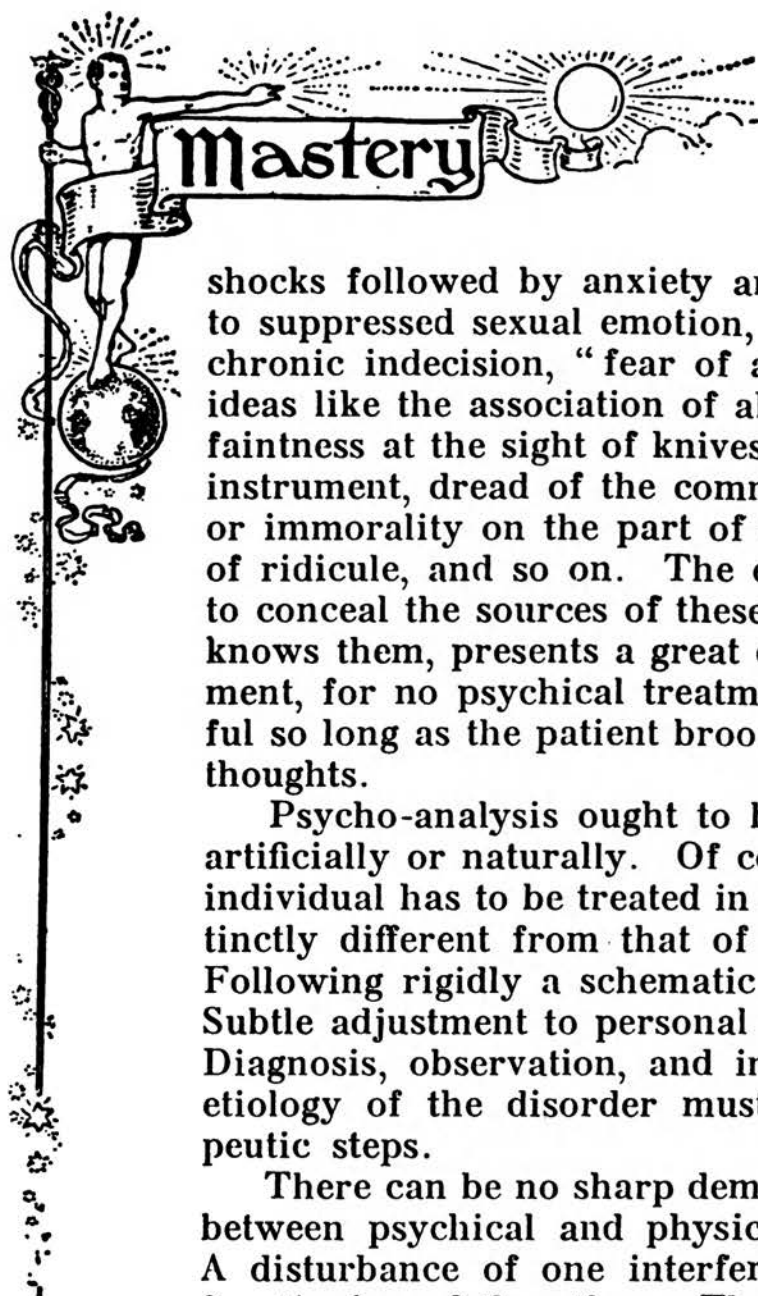
To lose the sense of an ideal right, to yield it up before a show of might—that is the only infidelity, the only atheism, we need have any fear of.—W. M. SALTER.

## PSYCHOLOGY IN THERAPEUTICS.

BY MIRIAM C. GOULD, M.A.

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**I**N the field of psycho-diagnosis the methods of the experimental laboratory are most successful. Defects of vision, hearing, cutaneous and kinæsthetic sensations, have there been sifted. Memory, emotion, habit, fatigue, and sleep—all of which play important rôles in disease—are there investigated. We have spoken in an earlier article of the laboratory apparatus, such as the chronoscope, to measure reaction times; the kymograph and sphygmograph, to record pulse changes in emotional states; the pneumograph, recording variations in respiration; the plethysmograph, showing changes in blood supply; the ergograph, recording muscular work; the galvanoscope, registering the influence of the emotions on the glands of the skin, etc. Much, however, can be done without apparatus. For example, the “association word tests,” whose usefulness in other lines we have mentioned, are now successfully employed as a part of the new psycho-analysis in disentangling confused ideas, bringing to the surface suppressed emotions and acquainting the physician with facts that are sometimes withheld by the patient to his own injury. Often he can be shown that his symptoms result from auto-suggestion or are the after-effects of some emotional experience, such as

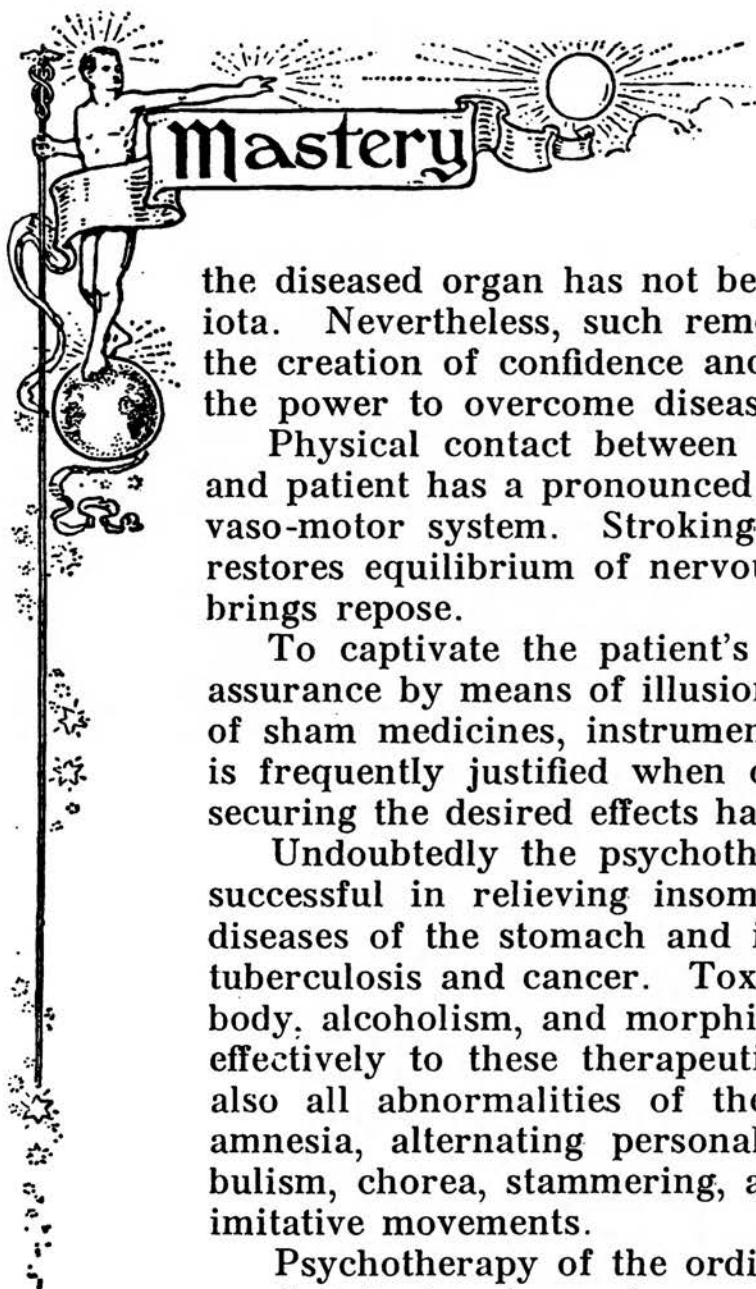


shocks followed by anxiety and oppression due to suppressed sexual emotion, sexual perversities, chronic indecision, "fear of a fear," obsessing ideas like the association of all food with poison, faintness at the sight of knives or any sharp instrument, dread of the commission of crime or immorality on the part of the patient, dread of ridicule, and so on. The effort of the patient to conceal the sources of these troubles, if he knows them, presents a great difficulty in treatment, for no psychical treatment can be successful so long as the patient broods on secret thoughts.

Psycho-analysis ought to be secured artificially or naturally. Of course, in this each individual has to be treated in a manner distinctly different from that of every other. Following rigidly a schematic plan is disastrous. Subtle adjustment to personal needs is necessary. Diagnosis, observation, and inquiry into the etiology of the disorder must precede therapeutic steps.

There can be no sharp demarcation line between psychical and physical disturbances. A disturbance of one interferes with the functioning of the other. They are disturbances of equilibrium. The mind reflects only symptoms of the disease, the disease itself belongs to the physical organism. Psychotherapy has long suffered from the belief that removal of mental symptoms is a cure of the disease, so also inhibition of pain easily makes one believe that a bodily disturbance is successfully treated when





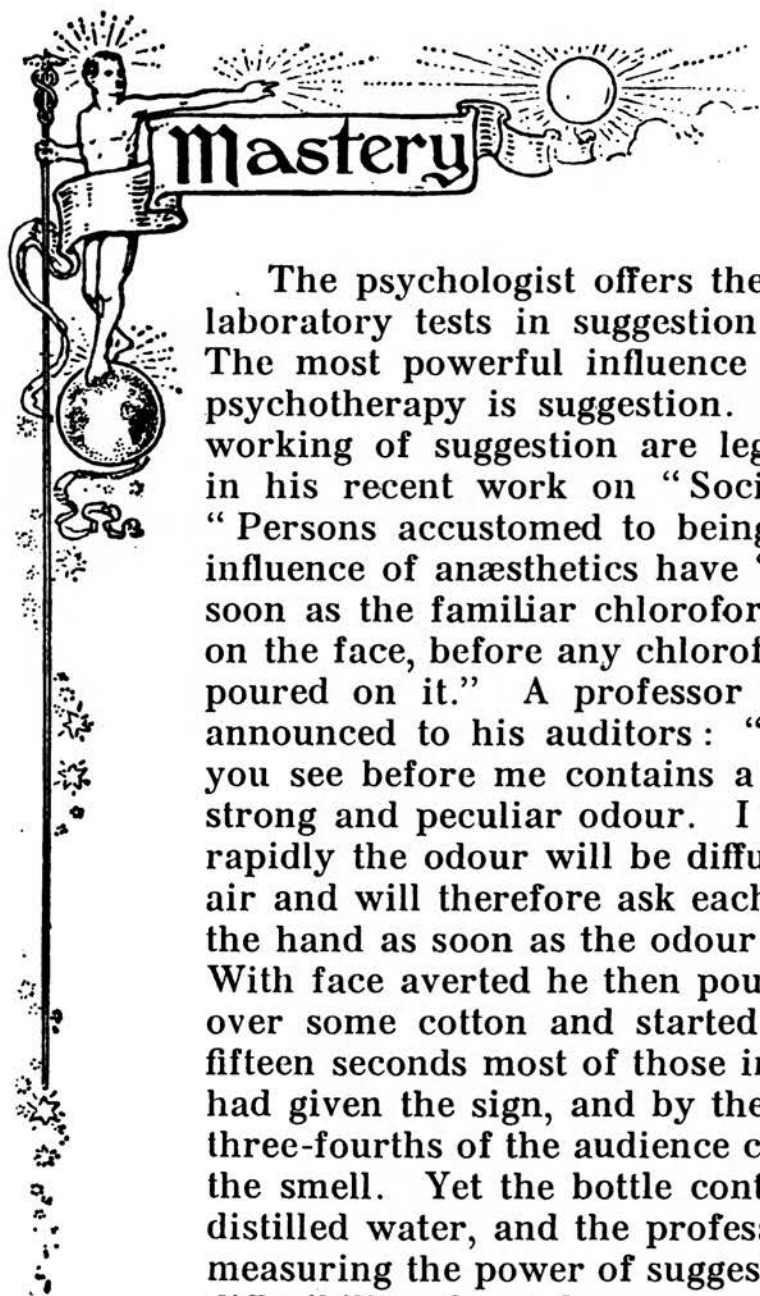
the diseased organ has not been changed an iota. Nevertheless, such removal of pain and the creation of confidence and hope strengthens the power to overcome disease.

Physical contact between the physician and patient has a pronounced effect upon the vaso-motor system. Stroking the head or hand restores equilibrium of nervous impulses and brings repose.

To captivate the patient's confidence and assurance by means of illusions, such as the use of sham medicines, instruments, and operations, is frequently justified when other means of securing the desired effects have failed.

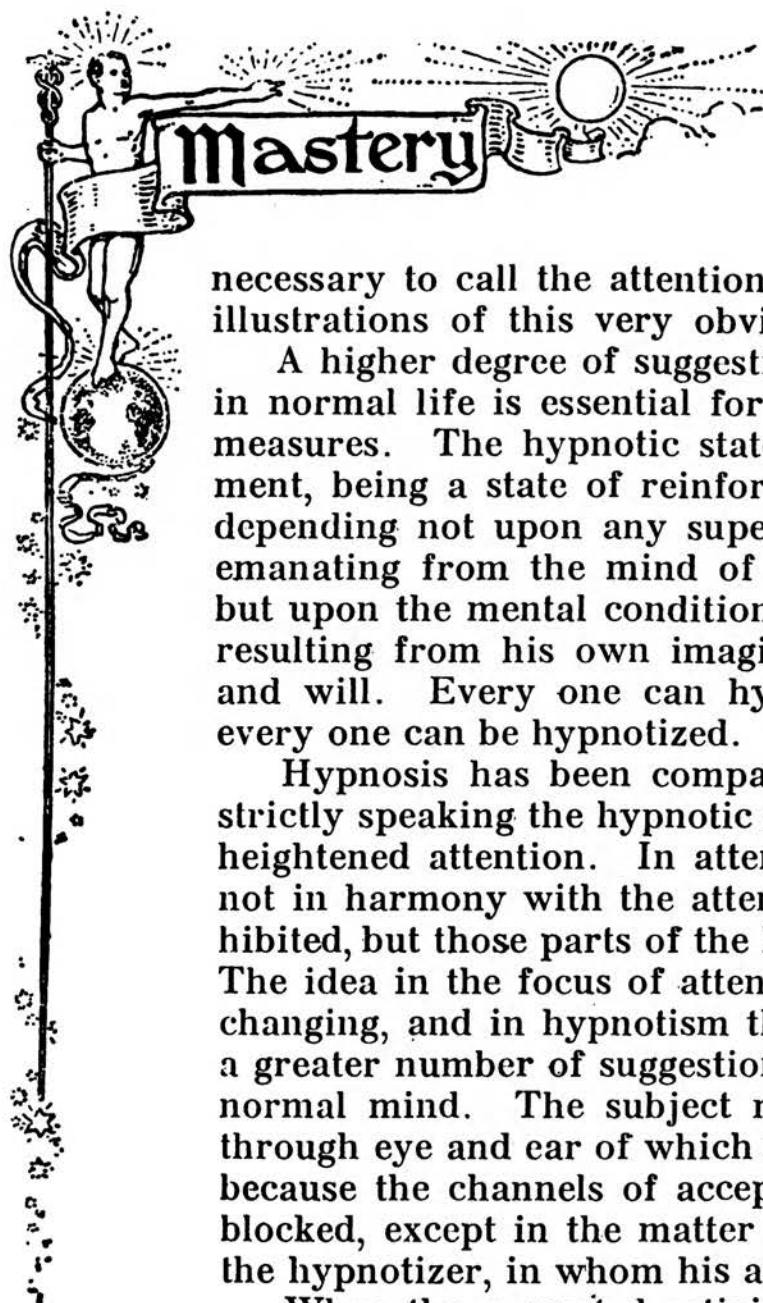
Undoubtedly the psychotherapist has been successful in relieving insomnia, headaches, diseases of the stomach and intestines, even tuberculosis and cancer. Toxic poisons of the body, alcoholism, and morphinism yield most effectively to these therapeutic measures, as do also all abnormalities of the neuroses—amnesia, alternating personality, somnambulism, chorea, stammering, and epidemic imitative movements.

Psychotherapy of the ordinary sort is of small help in advanced cases of idiocy, mania, paranoia, paresis, or epilepsy—although it has been effective in incipient ones. All these are now receiving the most careful study in the psychological clinics. It is the psychologist who has prepared and furnished the standard tests used by every physician for the examination of the feeble-minded and insane.



The psychologist offers the results of his laboratory tests in suggestion and hypnosis. The most powerful influence employed by psychotherapy is suggestion. Examples of the working of suggestion are legion. Says Ross in his recent work on "Social Psychology," "Persons accustomed to being put under the influence of anæsthetics have 'gone off' as soon as the familiar chloroform mask was laid on the face, before any chloroform had been poured on it." A professor of chemistry announced to his auditors: "The bottle which you see before me contains a chemical with a strong and peculiar odour. I wish to see how rapidly the odour will be diffused through the air and will therefore ask each of you to raise the hand as soon as the odour is perceived." With face averted he then poured the liquid over some cotton and started a stop-watch. In fifteen seconds most of those in the front row had given the sign, and by the end of a minute three-fourths of the audience claimed to perceive the smell. Yet the bottle contained nothing but distilled water, and the professor had been measuring the power of suggestion and not the diffusibility of an odour.

Both the power to suggest and the attitude of suggestibility vary widely in individuals. Also the same individual is suggestible in different degrees at various times and under various conditions. Intense emotion, over-stimulation, fatigue, drugs, and fasting have been proved to reinforce suggestibility. It seems hardly

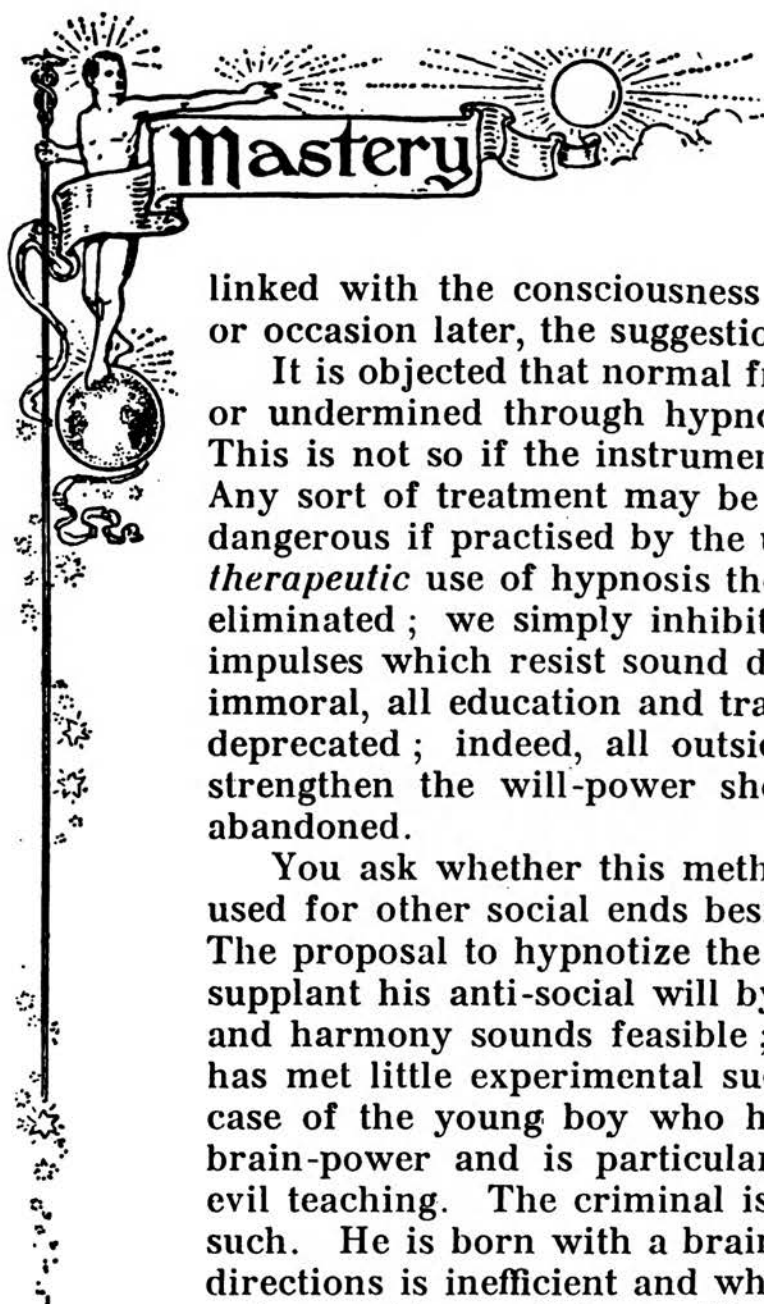


necessary to call the attention of readers to illustrations of this very obvious fact.

A higher degree of suggestibility than is found in normal life is essential for therapeutic measures. The hypnotic state fills the requirement, being a state of reinforced suggestibility, depending not upon any supernatural influence emanating from the mind of the hypnotizer, but upon the mental condition of the subject, resulting from his own imagination, expectation, and will. Every one can hypnotize, but not every one can be hypnotized.

Hypnosis has been compared to sleep, but strictly speaking the hypnotic state is a form of heightened attention. In attention all that is not in harmony with the attended idea is inhibited, but those parts of the brain are not asleep. The idea in the focus of attention is constantly changing, and in hypnotism the mind is open to a greater number of suggestions even than in the normal mind. The subject receives impressions through eye and ear of which he is not aware, because the channels of acceptance are all blocked, except in the matter of suggestions from the hypnotizer, in whom his attention is absorbed.

When the suggested activity is to take place after awaking from the hypnotic state it is called post-hypnotic suggestion. It is this which has pre-eminent value for psychotherapy. Suggest to-day that the subject will overcome his desire for morphine injection to-morrow, or that restfulness will overcome his insomnia, and so on. If the suggestion made during hypnosis is not



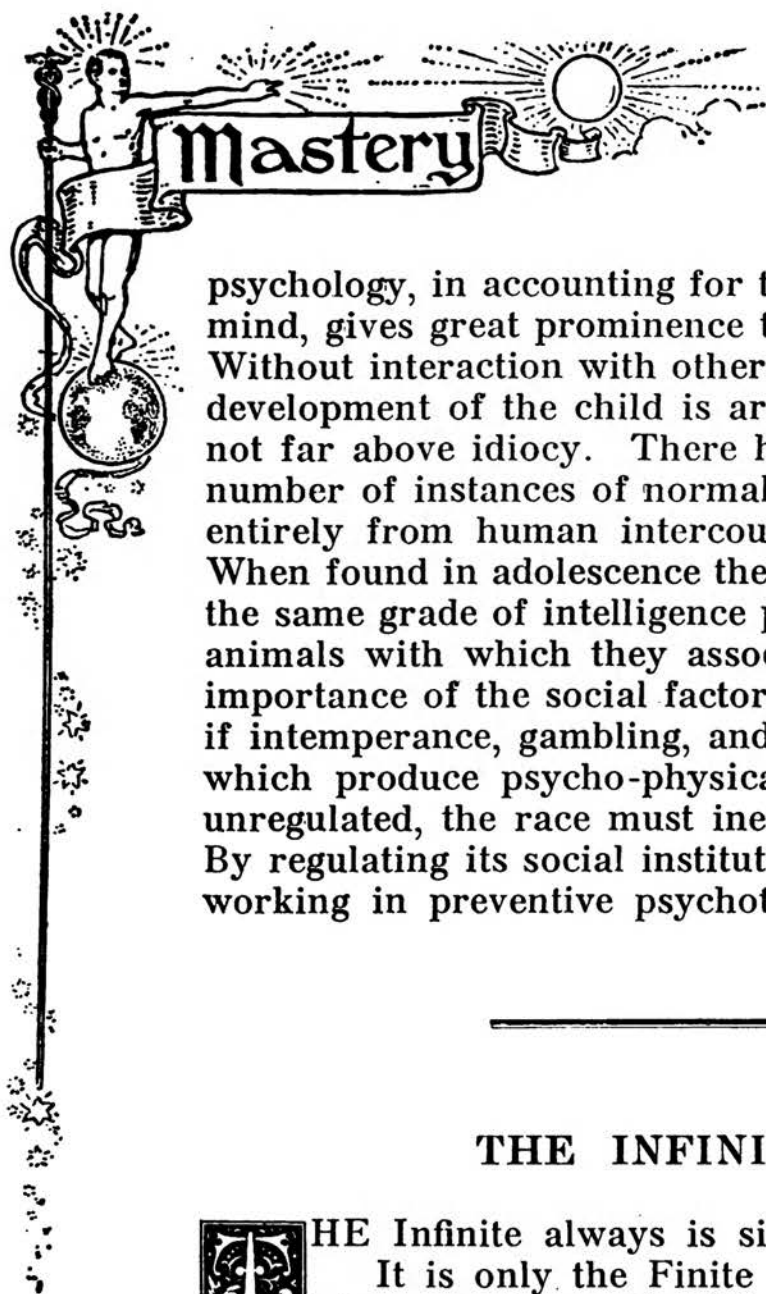
linked with the consciousness of a special time or occasion later, the suggestion soon fades away.

It is objected that normal freedom is destroyed or undermined through hypnotic influence. This is not so if the instrument be not abused. Any sort of treatment may be injurious or dangerous if practised by the unfit. In the *therapeutic* use of hypnosis the will is not eliminated ; we simply inhibit those abnormal impulses which resist sound desires. If that is immoral, all education and training must be deprecated ; indeed, all outside influences to strengthen the will-power should then be abandoned.

You ask whether this method may not be used for other social ends besides curing disease. The proposal to hypnotize the criminal and supplant his anti-social will by one of morality and harmony sounds feasible ; but thus far it has met little experimental success, except in the case of the young boy who has reduced brain-power and is particularly suggestible to evil teaching. The criminal is never born as such. He is born with a brain which in some directions is inefficient and which under certain unfavourable conditions will more easily come to criminal deeds than the normal brain.

The ideal of mental hygiene is complete psycho-physical equilibrium. Efforts in that direction must begin in early infancy, even pre-natally, for the genesis of a harmonious development of intellect, emotion, and action rests in the hands of the community. The newer





psychology, in accounting for the contents of the mind, gives great prominence to the social factor. Without interaction with other minds, the psychic development of the child is arrested at a stage not far above idiocy. There have been a number of instances of normal children cut off entirely from human intercourse in infancy. When found in adolescence they had not reached the same grade of intelligence possessed by the animals with which they associated. The importance of the social factor is apparent, and if intemperance, gambling, and social evils which produce psycho-physical instability are unregulated, the race must inevitably degenerate. By regulating its social institutions, society is working in preventive psychotherapy.

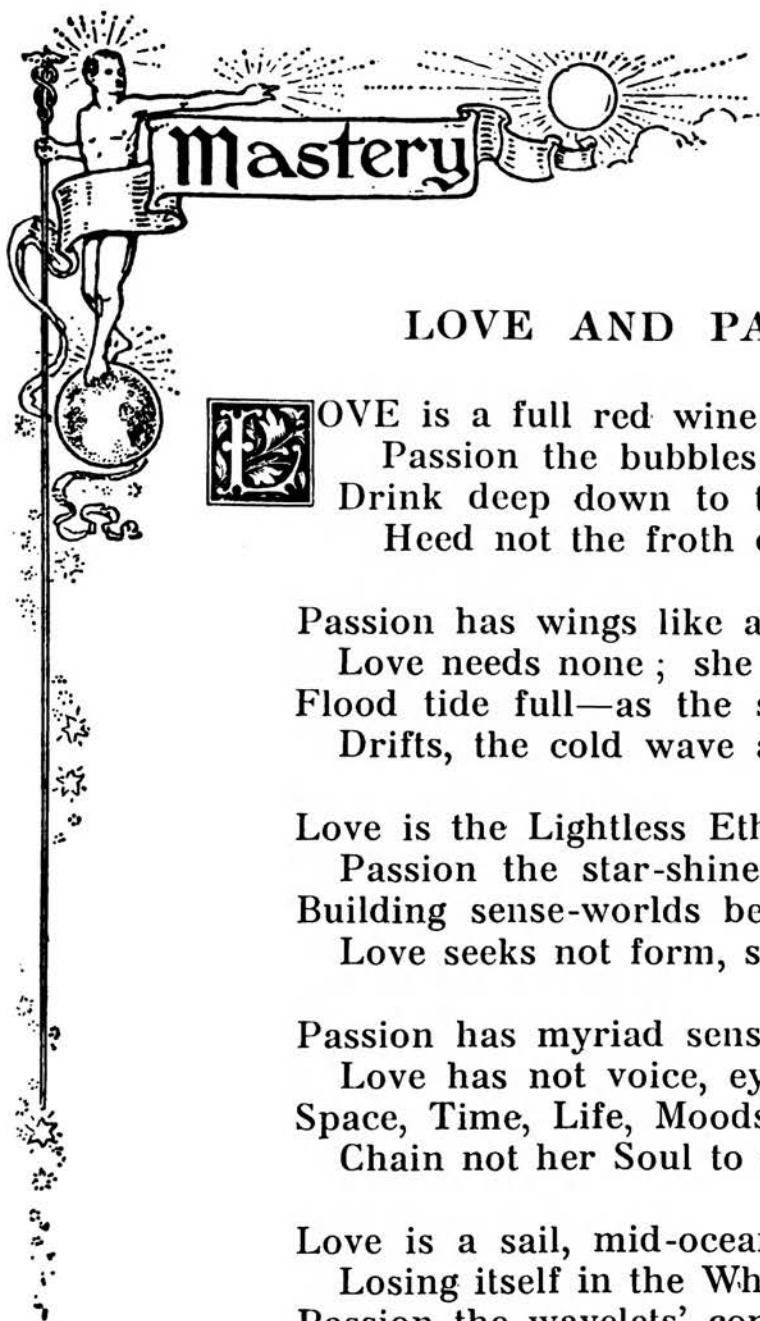
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## THE INFINITE

**T**HE Infinite always is silent :  
It is only the Finite speaks.  
Our words are the idle wave caps  
On the deep that never breaks.

We may question with wand of science,  
Explain, decide, and discuss ;  
But only in meditation  
The Mystery speaks to us.

—JOHN BOYLE O'REILLY.



## LOVE AND PASSION.

**L**OVE is a full red wine bowl ;  
Passion the bubbles on its rim,  
Drink deep down to the dregs, Soul,  
Heed not the froth on the brim.

Passion has wings like an eagle,  
Love needs none ; she is at rest—  
Flood tide full—as the seagull  
Drifts, the cold wave at her breast.

Love is the Lightless Ether,  
Passion the star-shine it lets through.  
Building sense-worlds beneath her  
Love seeks not form, seeks not hue.

Passion has myriad senses ;  
Love has not voice, eyes, nor ears ;  
Space, Time, Life, Moods, and Tenses  
Chain not her Soul to the years.

Love is a sail, mid-ocean,  
Losing itself in the Whole,  
Passion the wavelets' commotion  
Blurring the shores of the Soul.

—*From the Poems of Hafiz.*



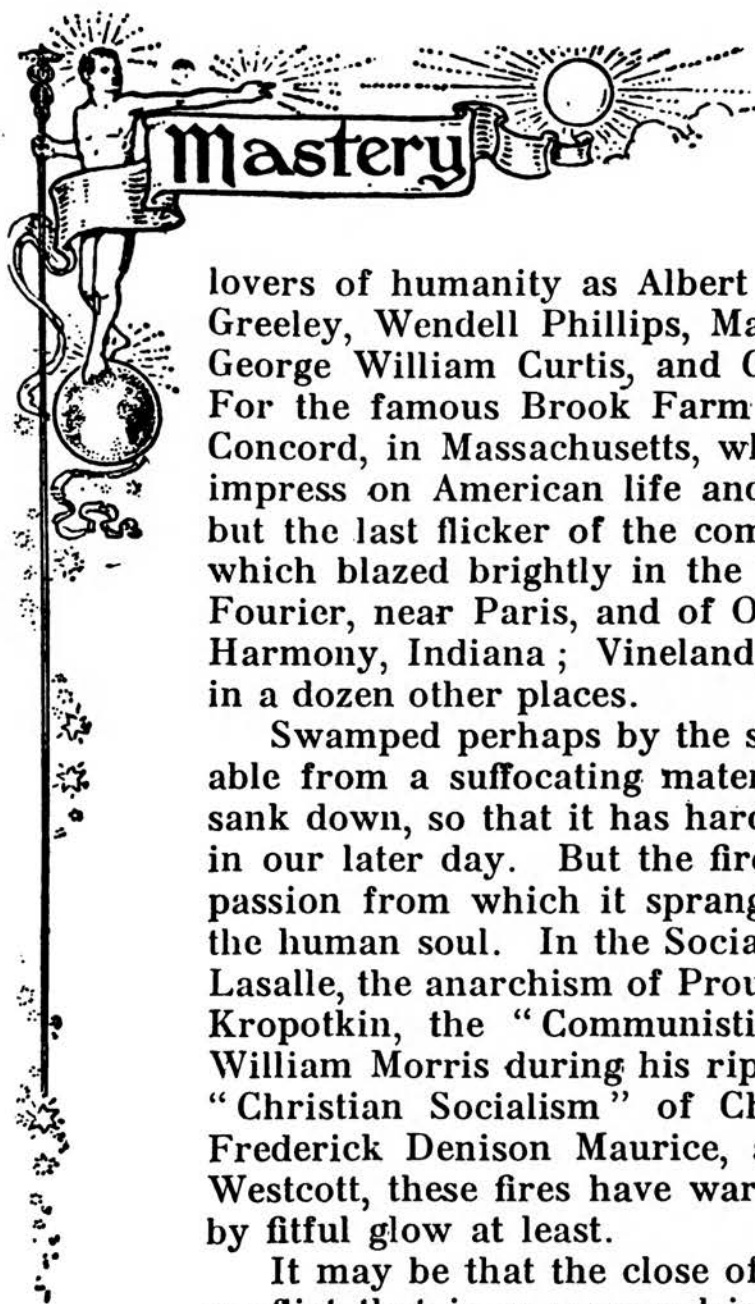
## SCIENTIFIC ORGANIZATION.

BY MAURICE MANNING.

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**H**ISTORY repeats itself—with differences. The present great war is drawing sharp attention to certain movements in the direction of a more efficient ordering of economic and other social forces, movements strikingly characterizing the thought of these earlier years of the twentieth century, as they did the early half of the nineteenth century. The industrial revolution ushered in by the invention of the steam engine with its transfer of great industries from small shops to large factories, the violent overturning of monarchism in France and the rise of republicanism in America, with successive revisions in political geography and the rapid movement of wealth and power from class to class, all made the late eighteenth and early nineteenth centuries prolific in thought of social organization on scientific lines.

Perhaps the most notable of these social schemes was the one of which that gifted genius Fourier was the originator in France, and of which an able and devoted Englishman, Robert Owen, of Lanark, became the apostle in America, rallying to his support such brilliant and devoted

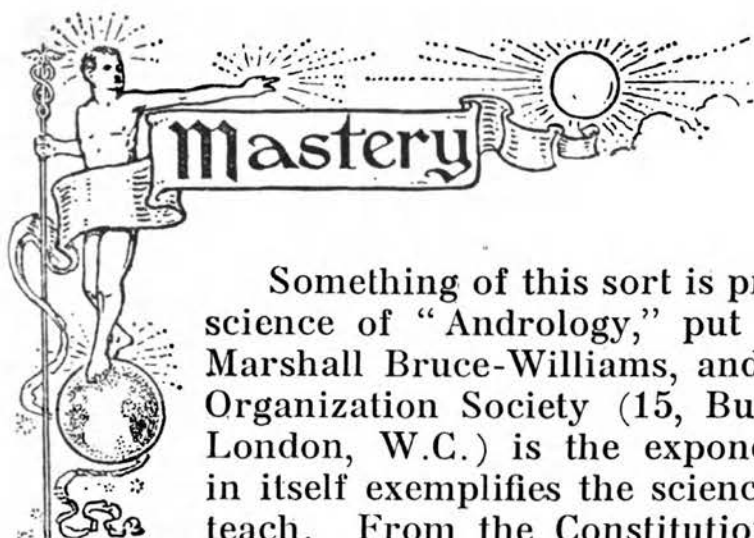


lovers of humanity as Albert Brisbane, Horace Greeley, Wendell Phillips, Margaret Fuller, George William Curtis, and Charles A. Dana. For the famous Brook Farm community near Concord, in Massachusetts, which has left deep impress on American life and character, was but the last flicker of the communistic flame which blazed brightly in the phalansteries of Fourier, near Paris, and of Owen, at New Harmony, Indiana; Vineland, New Jersey, and in a dozen other places.

Swamped perhaps by the selfishness inseparable from a suffocating materialism, the flame sank down, so that it has hardly been perceptible in our later day. But the fires of the social passion from which it sprang are undying in the human soul. In the Socialism of Marx and Lasalle, the anarchism of Proudhomme and Kropotkin, the "Communistic-Socialism" of William Morris during his riper years, as in the "Christian Socialism" of Charles Kingsley, Frederick Denison Maurice, and Bishop Westcott, these fires have warmed men's hopes by fitful glow at least.

It may be that the close of the tremendous conflict that is now convulsing the planet will turn men's thoughts anew, not in emotional spasms of wide-flaming enthusiasm, but in steady, patient, and practical thought and its outworking, to such reorganizing of the common life as shall lay sure and solid foundation for a social fabric harmonious in its perfect adaptation of means to ends.

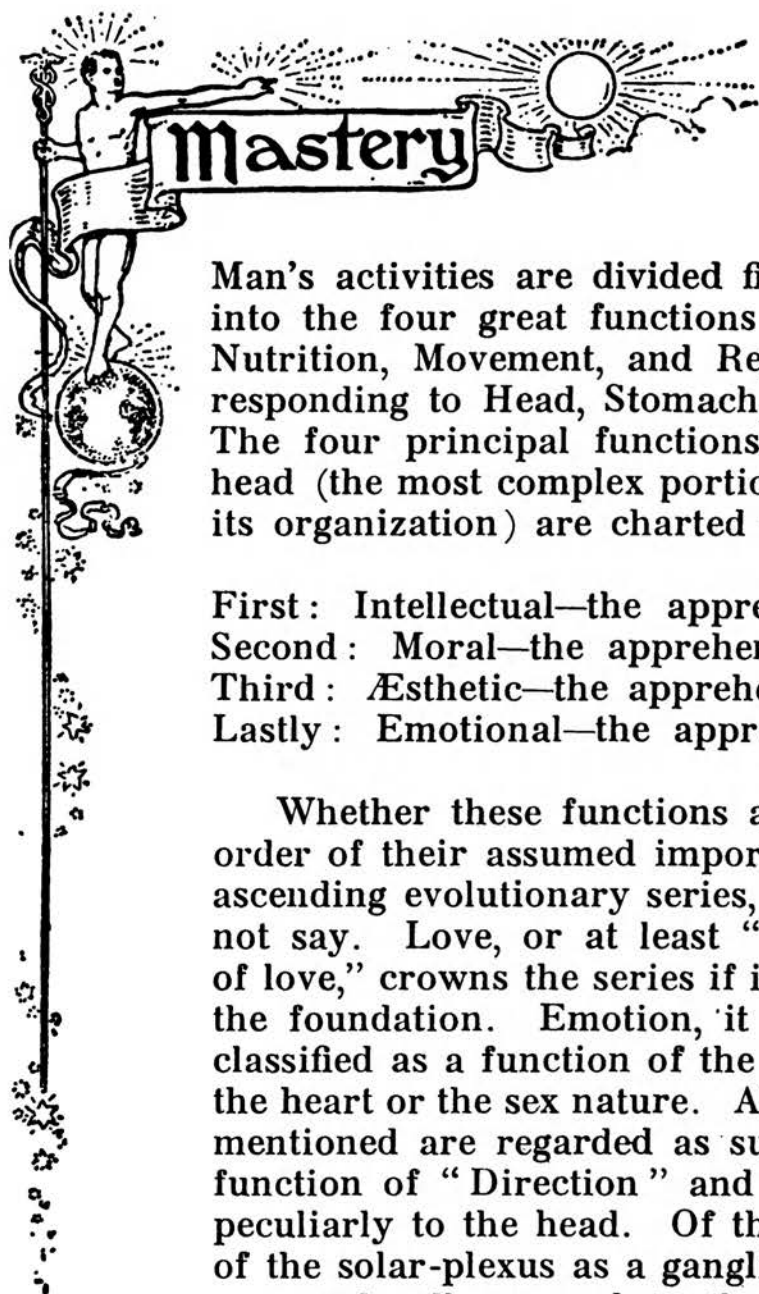




Something of this sort is promised in the new science of "Andrology," put forward by Mr. Marshall Bruce-Williams, and of which the Organization Society (15, Buckingham Street, London, W.C.) is the exponent. This Society in itself exemplifies the science it is formed to teach. From the Constitution and Rules we learn that its objects are: "To propound and explain the Science of Organization, based on the axiom that Society is an extension of the Individual, and on three principles: of degree, of a universal duality, and of the line of least resistance."

In an interesting address on "The Science of Organization," published by the Society, Colonel B. R. Ward, R.E., notes the advance in science during the last two hundred years from inorganic to organic nature, as revealed in plant life and animal life, finally culminating in man, and calls attention to the rise of the new science of psychology, as yet little understood in England in its wider meanings. He then tells us that still another science is added to the list by Mr. Bruce-Williams's discovery of Andrology, "the science of the Individual as an Individual." This science, Colonel Ward declares, "covers the whole man, considered psychologically as well as physically."

We are reminded of the apothegm: "The history of nations is the history of individuals writ large," by the manner in which the new science is built up on the basis of the individual human organization of structure and functions.

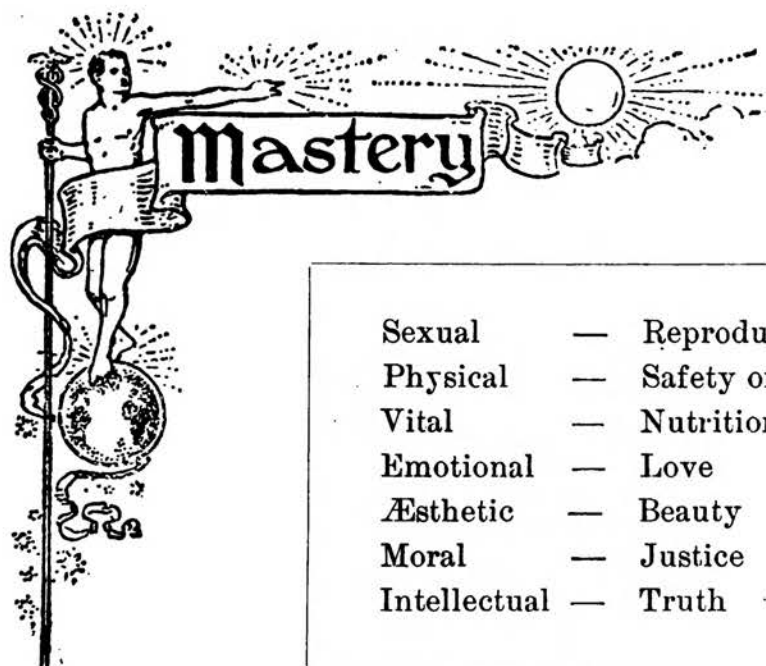


Man's activities are divided firstly and broadly into the four great functions of Direction, Nutrition, Movement, and Reproduction, corresponding to Head, Stomach, Frame, and Sex. The four principal functions performed by the head (the most complex portion of the body in its organization) are charted thus :—

First: Intellectual—the apprehension of Truth ;  
Second: Moral—the apprehension of Justice ;  
Third: Æsthetic—the apprehension of Beauty ;  
Lastly: Emotional—the apprehension of Love.

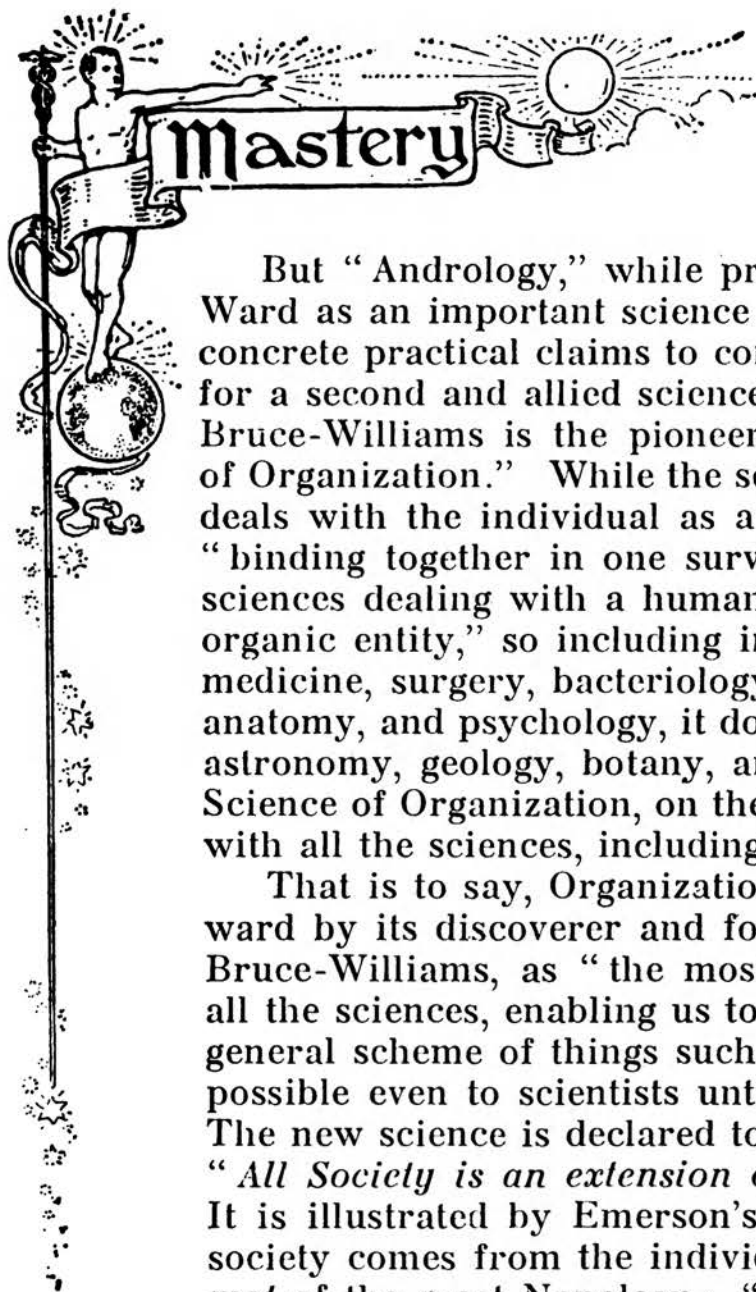
Whether these functions are stated in the order of their assumed importance, or in an ascending evolutionary series, Colonel Ward does not say. Love, or at least “the apprehension of love,” crowns the series if it does not lie at the foundation. Emotion, it will be noted, is classified as a function of the brain, and not of the heart or the sex nature. All the four functions mentioned are regarded as subdivisions of the function of “Direction” and so pertaining peculiarly to the head. Of the occult conception of the solar-plexus as a ganglion of the nervous system hardly second to the brain in importance, and peculiarly the seat of the emotion of love, the new science appears to take no account.

We get a more practical grasp of the scope and meaning of Andrology in a “complete functional chart of the sevenfold man,” here reproduced :—



This chart, we are assured, will be found a useful mental instrument in the hands of any one having to deal with the organization of human beings: "It reminds him of the sevenfold constitution of each member of the organization he is dealing with, . . . so obviating the necessity of thinking out *the human problem* from first principles on every occasion on which he has to deal with a particular question arising out of his work."

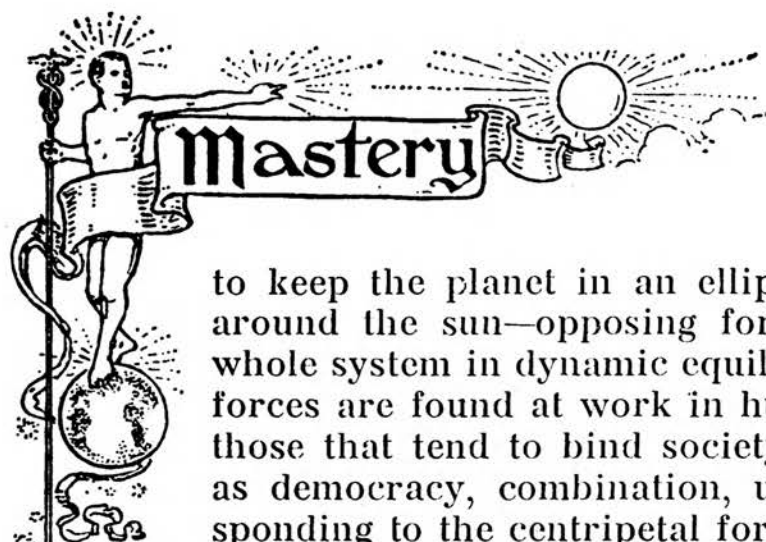
May it not be that the Celtic genius shall in this very matter contribute a factor fatally lacking in the much-vaunted Teutonic development of scientific organization, viz.: right regard for the human element? Already, in the present great war, we have had striking exemplification of the inferior effectiveness of men organized and driven like mere machines as compared with forces whose coalition and co-operation are based on very real *esprit de corps* and warm human understanding and sympathy between officers and men.



But "Andrology," while presented by Colonel Ward as an important science in itself, finds its concrete practical claims to consideration as basis for a second and allied science of which also Mr. Bruce-Williams is the pioneer, i.e. the "Science of Organization." While the science of Andrology deals with the individual as a complete man, "binding together in one survey the various sciences dealing with a human being as an organic entity," so including in its field biology, medicine, surgery, bacteriology, physiology, anatomy, and psychology, it does not include astronomy, geology, botany, and zoology. The Science of Organization, on the other hand, deals with all the sciences, including that of Andrology.

That is to say, Organization is now put forward by its discoverer and formulator, Mr. Bruce-Williams, as "the most comprehensive of all the sciences, enabling us to get a grip of the general scheme of things such as has not been possible even to scientists until the present day." The new science is declared to rest on the axiom: "*All Society is an extension of the Individual.*" It is illustrated by Emerson's saying: "All society comes from the individual," and by a *mot* of the great Napoleon: "Would you understand history? Look well at your neighbour; it is all contained in him." We find, further, that three principles growing out of this axiom underlie the Science, viz., Duality, the Line of Least Resistance, and Degree. Duality is illustrated by the interaction of the centrifugal and centripetal forces resultant in a force tending



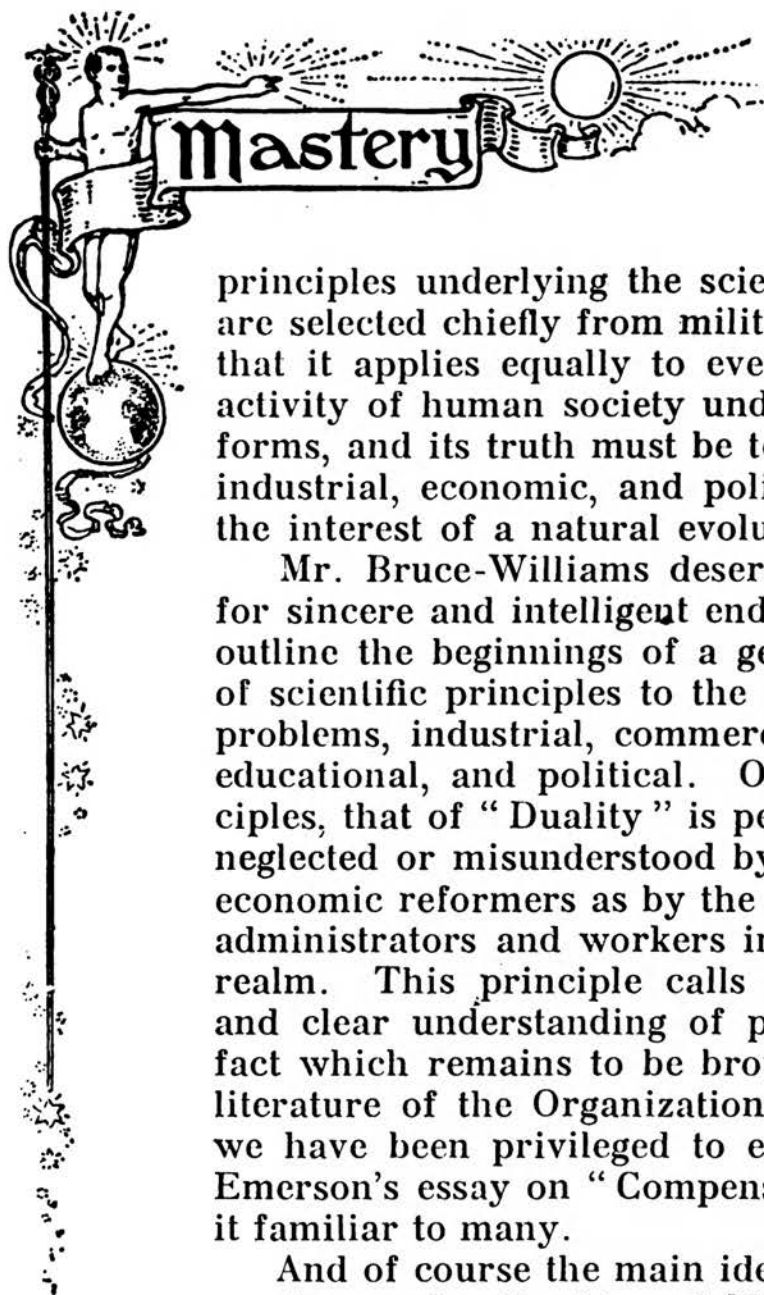


to keep the planet in an elliptical orbit rotating around the sun—opposing forces keeping the whole system in dynamic equilibrium. Analogous forces are found at work in human society in those that tend to bind society together, such as democracy, combination, uniformity—corresponding to the centripetal force acting on a planet—and the opposing forces are those that draw men apart from one another, such as aristocracy, competition, variety—corresponding to the centrifugal. If these opposing forces are correctly adjusted in any society or organization, that society or organization will be in dynamic equilibrium. If not, it will be out of gear and will work like an ill-adjusted or badly designed machine.

Psychologically considered, the “Line of Least Resistance” correctly applied means that the power of suggestion should be utilized to the fullest extent in calling the motor-activity of men into play.

“Degree,” the third principle in the Science of Organization, is illustrated by a saying of Havelock, that in every company of a hundred men there would always be ten who would storm the gates of hell ; eighty who would follow if they got the lead ; and ten who would run away if they got the chance. “One object of the organizer of society,” we are told, “is to encourage and give ‘lance stripes’ to the ten per cent. above the average ; to raise the general level of the average, and to eliminate the unfit.”

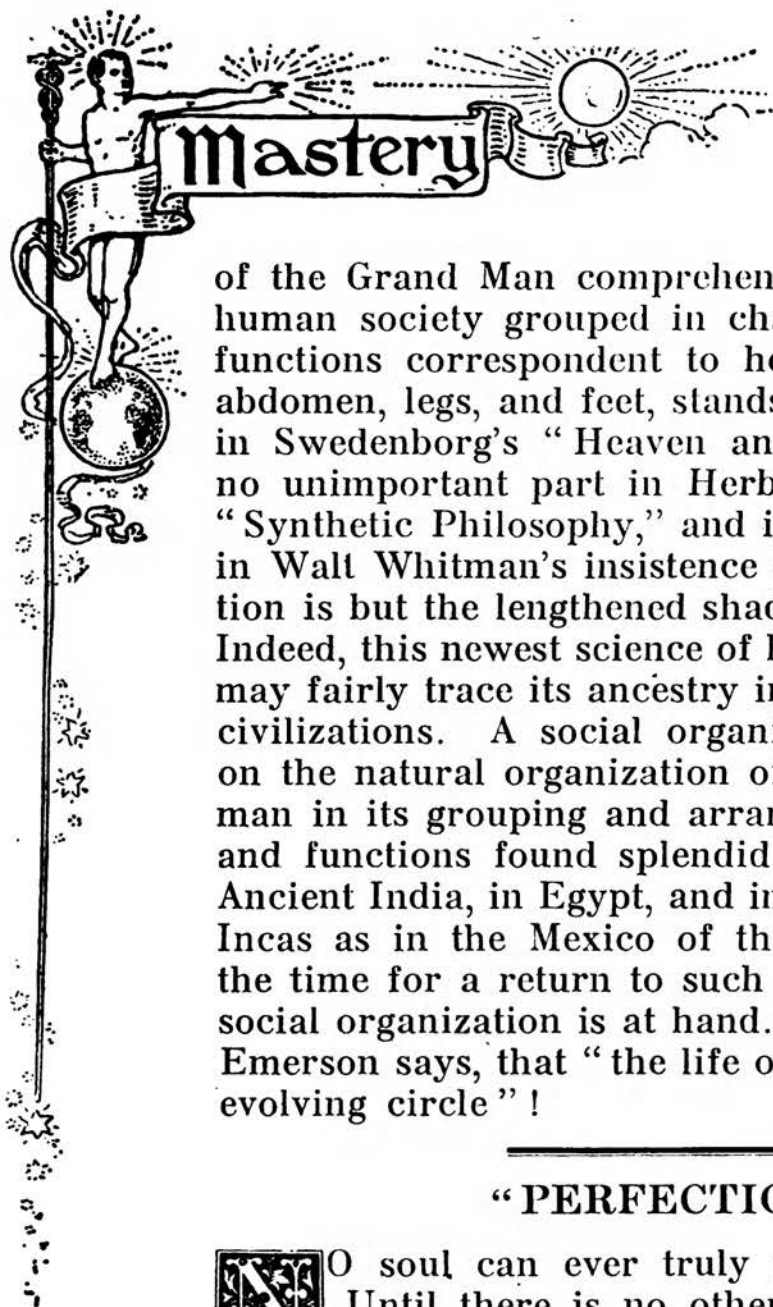
While Colonel Ward’s illustrations of the



principles underlying the science of organization are selected chiefly from military life, he asserts that it applies equally to every organized activity of human society under all its sevenfold forms, and its truth must be tested in intellectual, industrial, economic, and political institutions in the interest of a natural evolution.

Mr. Bruce-Williams deserves much credit for sincere and intelligent endeavour to at least outline the beginnings of a genuine application of scientific principles to the solution of modern problems, industrial, commercial, agricultural, educational, and political. Of his three principles, that of "Duality" is perhaps the one most neglected or misunderstood by social and economic reformers as by the present-day administrators and workers in the industrial realm. This principle calls for very full and clear understanding of polarization, a fact which remains to be brought out in the literature of the Organization Society, so far as we have been privileged to examine it. Emerson's essay on "Compensation" has made it familiar to many.

And of course the main idea of the new movement was also the idea of Mr. Bruce-Williams's forerunners in recognition and endeavour to apply to social organization the obvious fact that man is a microcosm of the universe. Fourier's system was a marvellously complete elaboration of this idea, and it was carried forward in fascinatingly logical exposition by Auguste Comte in his Positive Philosophy. The idea



of the Grand Man comprehending the entire human society grouped in characteristics and functions correspondent to head, breast, arms, abdomen, legs, and feet, stands out conspicuously in Swedenborg's "Heaven and Hell"; it plays no unimportant part in Herbert Spencer's "Synthetic Philosophy," and it is clearly hinted in Walt Whitman's insistence that every institution is but the lengthened shadow of a man. Indeed, this newest science of human organization may fairly trace its ancestry in the earliest civilizations. A social organization patterned on the natural organization of the individual man in its grouping and arrangement of organs and functions found splendid development in Ancient India, in Egypt, and in the Peru of the Incas as in the Mexico of the Aztecs. Perhaps the time for a return to such genuinely scientific social organization is at hand. How true it is, as Emerson says, that "the life of man is a self-evolving circle" !

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### "PERFECTION."

**N**O soul can ever truly feel perfection  
Until there is no other soul to help,  
God does not want perpetual adoration,  
Except it means the doing of His work,  
Forgetting self for ever,  
Then shall we truly be  
At one with God,  
Within, without,  
In perfect Unity !

—M. W. PENROSE.

## YOUR BIRTHDAY.

June 20th to July 21st.—Cancer.

**I**F you were born during this period you will probably be magnetic, receptive, and tenacious. You have deep-rooted maternal or domestic instincts. You are fond of history; and veneration for ancestors, pedigrees, and traditions plays a very prominent part in your life. You cherish heirlooms and mementoes of the past, are inclined to dwell morbidly upon events of the past. You are very conventional, slow to take up new ideas, preferring to keep to the old, antiquarian, and clannish ways.

You should try to cultivate more interest in passing events; if you do this, with your wonderful magnetic power you should make a great success of life.

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**He who begins by loving Christianity better than Truth will proceed by loving his own sect or Church better than Christianity, and end in loving himself better than all.—S. T. COLERIDGE.**

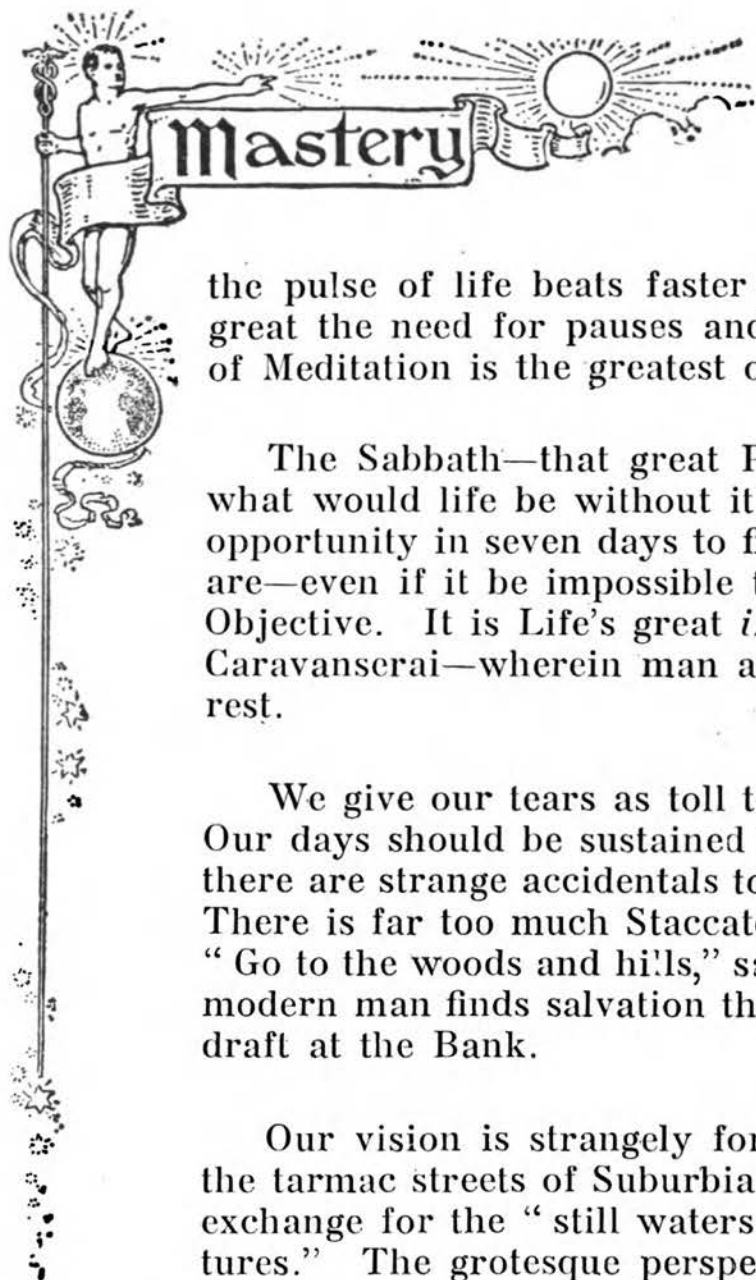


## SELAH.

BY HENRY CHELLEW, D.Sc. PH.D.

**S**TOP AND THINK! The world is full of the whirl of wheels. Life has become a mechanism—no longer an organism but an organization. Vulcan helped by the Titans is busy bringing civilization to a vast din—a deafening roar. Had the sublime seers to write again the Book of Beginnings, they would not place our first parents in a garden but amid the frenzy of a factory. Our venerable world has become a scene of ceaseless activity—a place full of the panic of peoples, eternally pulsating with perils and pleasure, poverty and pain. No one seems to have one fugitive moment in which to Stop and Think. Life is no longer a Psalm but the surge of an infinite sea of care moaning at the foot of the Rock of Ages. How needful, then, that we should constantly remind ourselves of the ancient Hebrew word denoting the need for punctuating our feverish and fretful days with times of retirement.

PAUSE—What strange music we should hear if there were no pauses—no rests. Indeed, would it be music at all? In these days, when



the pulse of life beats faster than ever, how great the need for pauses and rests! The Art of Meditation is the greatest of the Lost Arts.

The Sabbath—that great Pause every week—what would life be without it? It is our one opportunity in seven days to find out where we are—even if it be impossible to discover Life's Objective. It is Life's great *inn*—Time's Caravanserai—wherein man and beast may rest.

We give our tears as toll to all our troubles. Our days should be sustained harmonies—but there are strange accidentals to be negotiated. There is far too much Staccato and Crescendo. "Go to the woods and hills," says the poet. Alas! modern man finds salvation through an overdraft at the Bank.

Our vision is strangely foreshortened and the tarmac streets of Suburbia are a poor exchange for the "still waters and green pastures." The grotesque perspective bestowed upon us by Modern Civilization causes many a mental and moral squint. Death is found masquerading as Life and cries halt to the unheeding. The power to possess our souls in peace is not born of egoism, but comes from above—indeed, it is the true Cosmic Consciousness—living in the Kingdom of Heaven—the higher life—the highest life of all.

# THE TREATMENT OF LOCOMOTOR ATAXY AND SIMILAR DISEASES BY KINETOTHERAPY.

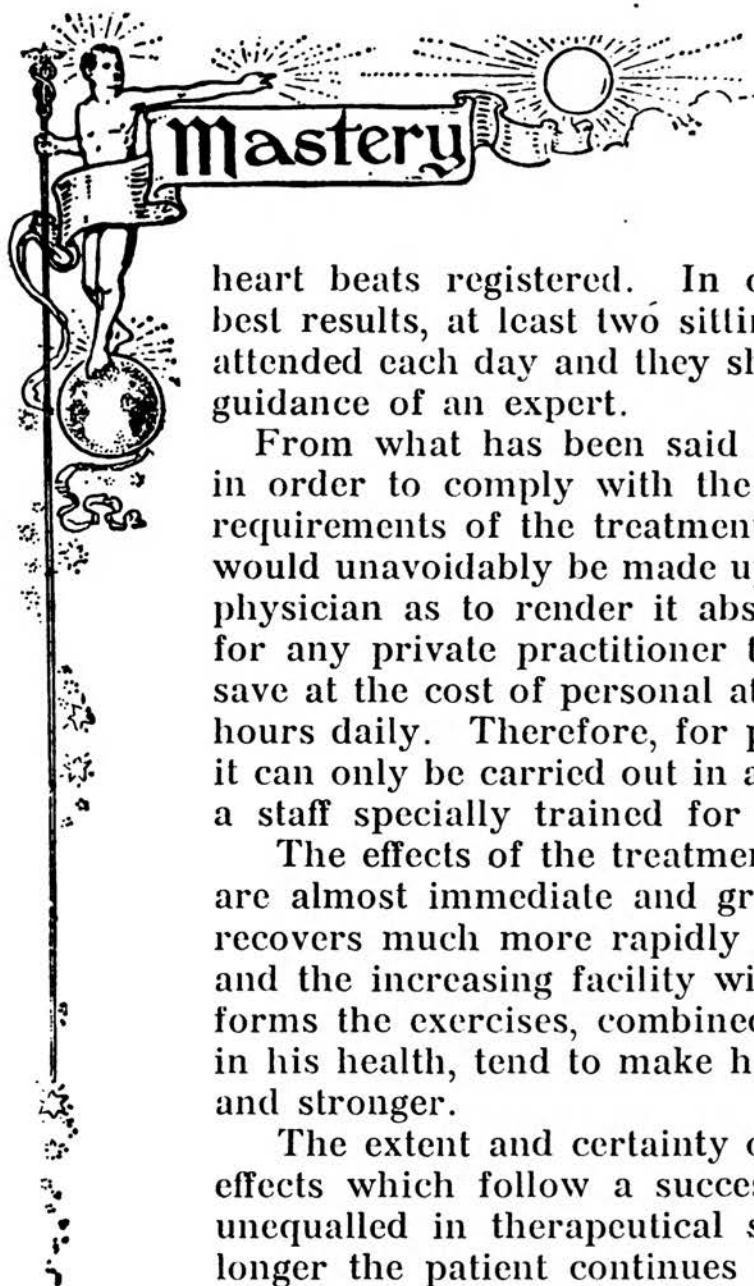
BY F. OSTEN, M.D.

(SECOND ARTICLE.)

**T**HE object of these exercises is to supply to each limb a certain set of movements daily which will compensate as far as possible for their missing sensitiveness. It is most astonishing what may be accomplished in this way so long as the smallest remnant of nerve sensitiveness remains. It need hardly be pointed out that in order to be beneficial each movement must be performed under the strictest expert supervision. Otherwise more harm than good may result.

The duration of the exercises is regulated according to the nature of the case, the condition of the patient, his excitability, strength, etc. As a rule they do not last longer than three or four minutes, as it is absolutely essential that the patient should give his undivided attention to the exercises. Many of these can be performed while sitting. This relieves the patient from all difficulties due to his bodily inability to balance himself, or such-like troubles.

The treatment consists of the daily repetition under skilled surveillance of certain pre-arranged exercises. His pulse is carefully noted and the



heart beats registered. In order to obtain the best results, at least two sittings should be attended each day and they should be under the guidance of an expert.

From what has been said it will be seen that in order to comply with the indispensable requirements of the treatment such a demand would unavoidably be made upon the time of the physician as to render it absolutely impossible for any private practitioner to do justice to it save at the cost of personal attention for several hours daily. Therefore, for practical purposes it can only be carried out in an institute and with a staff specially trained for that purpose.

The effects of the treatment upon the patient are almost immediate and gratifying. He recovers much more rapidly after each sitting, and the increasing facility with which he performs the exercises, combined with improvement in his health, tend to make him livelier, better, and stronger.

The extent and certainty of the beneficial effects which follow a successful treatment is unequalled in therapeutical science. The longer the patient continues the treatment the more marked do the beneficial results become. To obtain the best results it must be taken continuously for some time. One cannot learn to appreciate the requisite movements in a week or two—they must be slowly acquired and practised, as in babyhood.

This treatment has nothing in common with drugs, drastic massage, or water cures.



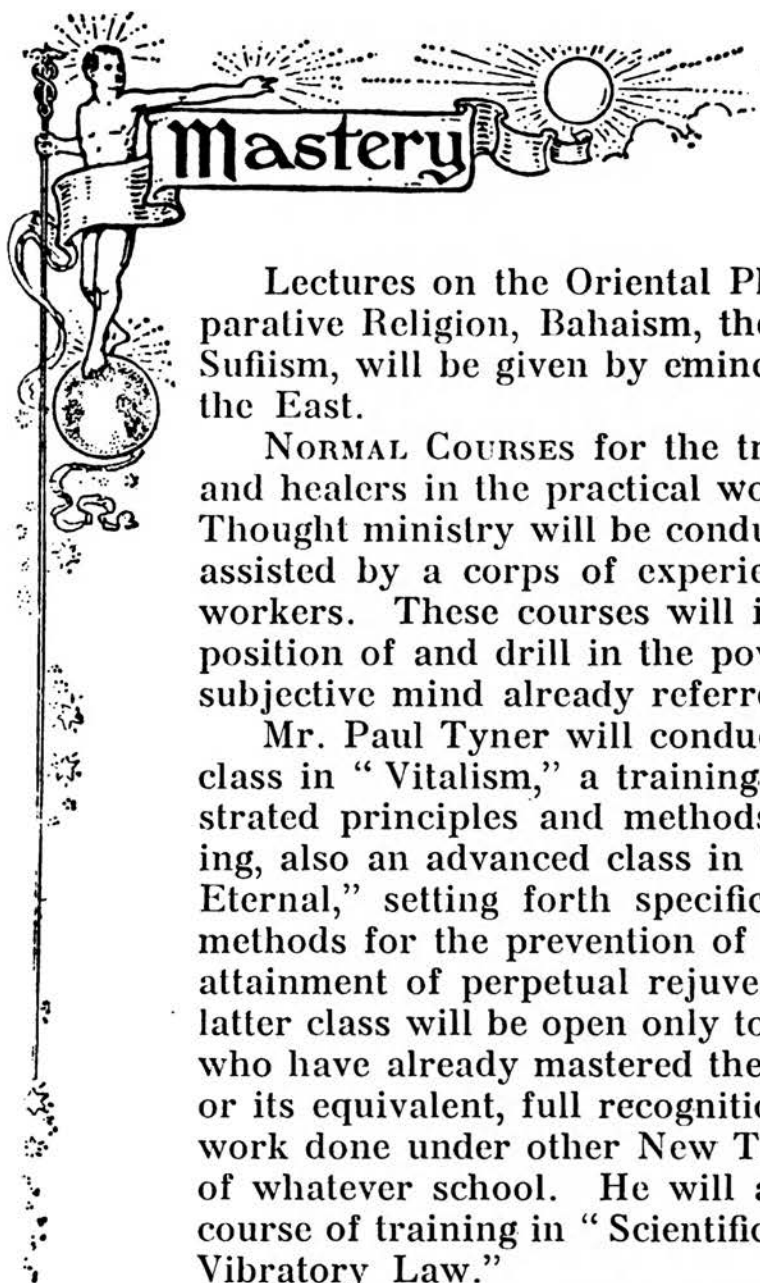
## THE NEW LIFE SUMMER SCHOOL.

**P**REPARATIONS are under way for the opening of the third annual session of the New Life Summer School at Spring Grove House, Isleworth, London, W., on Saturday, July 31st, continuing to Saturday, August 28th. Opportunity will be afforded in the course of the four weeks' instruction for practical training in applied metaphysics and psychology, advanced physical culture, music, and social science.

An important feature of this year's curriculum will be a course of lectures on "Efficiency in Personal and Business Life," by Dr. Henry Chellev, whose reputation as an expert in this line is international.

The work of the Summer School generally will be under the direction of the Principal of the New Life Educational Centre, Orlando Edgar Miller, Ph.D., who will also conduct classes in "The Subjective Mind and its Training," and in "The Attainment of Cosmic Consciousness."

Mrs. Frances J. Nellis will give a short course on "The Philosophy of the Hermetics as a Source of New Thought," in addition to conducting a class in "Expression According to the Principles of Delsarte." The class in choral singing at the Centre, which has already met with much favour, will be continued during the sessions of the Summer School, further instruction in both vocal and instrumental music by competent teachers being an important feature.



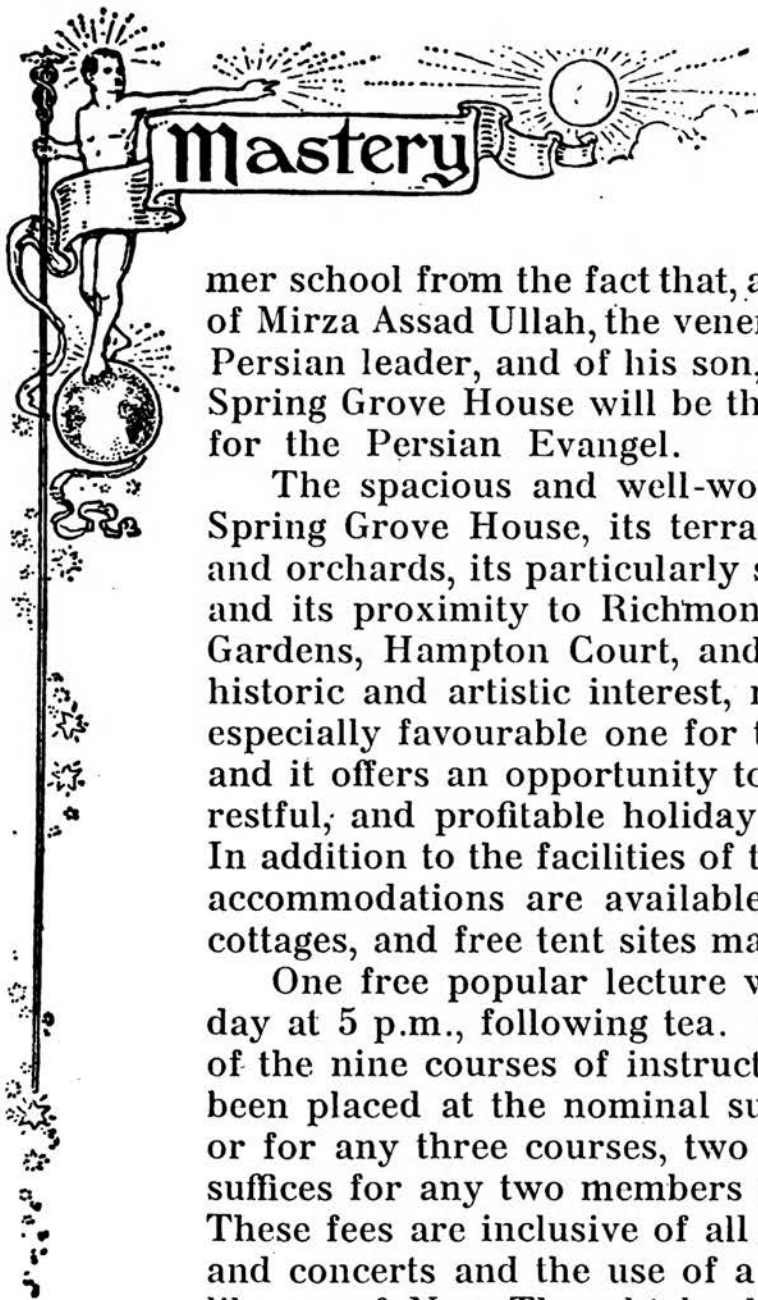
Lectures on the Oriental Philosophies, Comparative Religion, Bahaism, the Vedanta, and Sufism, will be given by eminent teachers from the East.

NORMAL COURSES for the training of teachers and healers in the practical work of the New Thought ministry will be conducted by Dr. Miller, assisted by a corps of experienced public workers. These courses will include the exposition of and drill in the powers of the subjective mind already referred to.

Mr. Paul Tyner will conduct an elementary class in "Vitalism," a training in clearly demonstrated principles and methods in spiritual healing, also an advanced class in "The Life Eternal," setting forth specifically the scientific methods for the prevention of old age and the attainment of perpetual rejuvenescence. This latter class will be open only to advanced students who have already mastered the elementary course or its equivalent, full recognition being given to work done under other New Thought teachers of whatever school. He will also have a special course of training in "Scientific Breathing and the Vibratory Law."

In the lectures on Social Science, particular attention will be given to an analysis and exposition of modern industrial and political systems with their historical backgrounds, and to principles and methods in social welfare work, with an outline of the Social System of the New Order, now rapidly approaching.

Additional interest attaches to this year's sum-



mer school from the fact that, as the summer home of Mirza Assad Ullah, the venerable and well-loved Persian leader, and of his son, Dr. Ameen Farced, Spring Grove House will be the centre in England for the Persian Evangel.

The spacious and well-wooded grounds of Spring Grove House, its terraces, lawns, gardens, and orchards, its particularly salubrious situation, and its proximity to Richmond Park, Kew Gardens, Hampton Court, and other points of historic and artistic interest, make the place an especially favourable one for the Summer School, and it offers an opportunity to spend a delightful, restful, and profitable holiday at moderate cost. In addition to the facilities of the Hostel, ample accommodations are available in neighbouring cottages, and free tent sites may be arranged for.

One free popular lecture will be given each day at 5 p.m., following tea. The fee for each of the nine courses of instruction offered has been placed at the nominal sum of one guinea, or for any three courses, two guineas. One fee suffices for any two members of one family. These fees are inclusive of all special lectures and concerts and the use of a well-stocked library of New Thought books. Members of the New Life Educational Centre, besides receiving the monthly magazine, MASTERY, free of charge, are entitled to a special discount of 20 per centum on tuition and lecture fees.

That timely arrangements may be made, it is particularly requested that applications for enrolment be sent as early as possible before



July 10th. The Principal or the Registrar will be glad to advise intending students as to the selection of courses of study and the securing of accommodations for residence in Spring Grove during all or part of the sessions of the Summer School. Endeavour will also be made to meet the convenience of those unable to attend more than two or three afternoon or evening lectures each week, and who reside within easy access of Spring Grove House, which may be reached in half an hour from Hammersmith or within an hour from Charing Cross or Waterloo, via the Underground or L. & S.W. Railway. For further particulars address: Paul Tyner, Registrar, New Life Educational Centre, Spring Grove House, Isleworth, London, W.

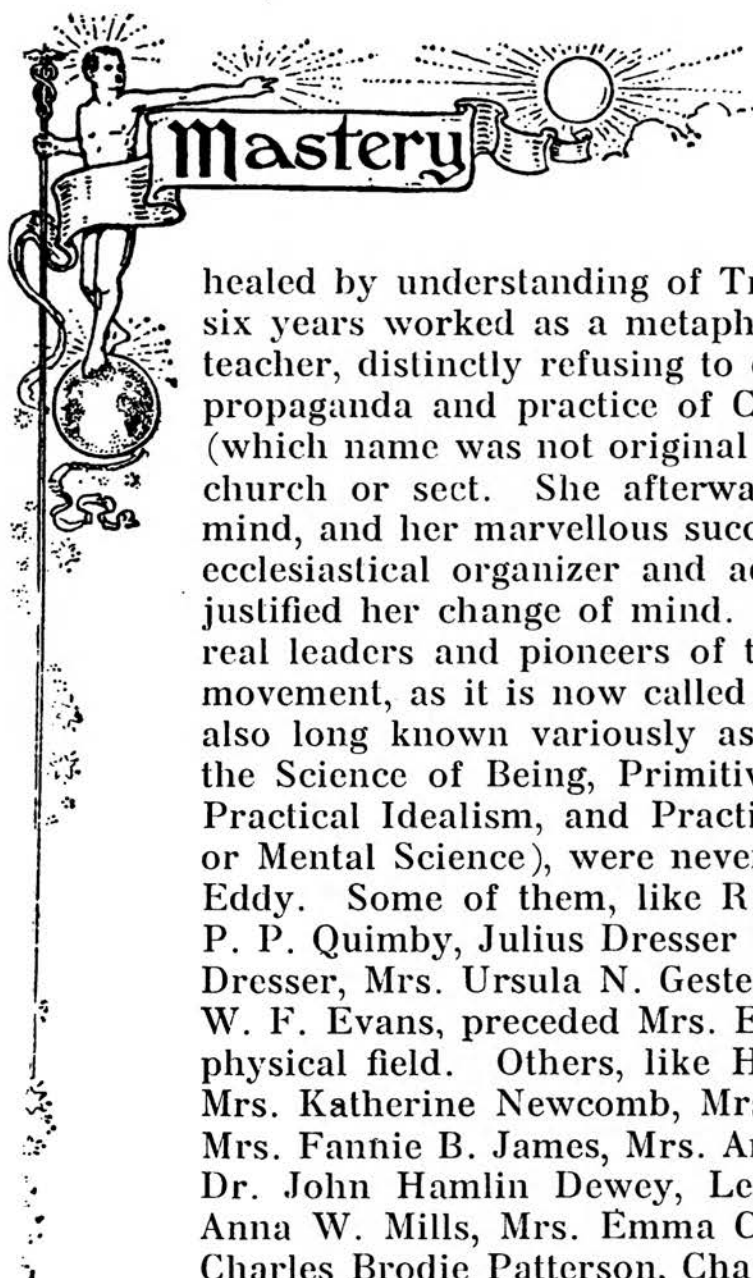
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## SOME QUESTIONS ANSWERED.

*NOTE.—Readers are invited to ask freely any questions suggested by their reading, study, or experience, as seekers of the light, as well as to call for such light as sympathetic interest and understanding, with desire to help, may enable us to shed on their personal problems in "living the life," freed from sickness, unrest, or lack of any good thing.*

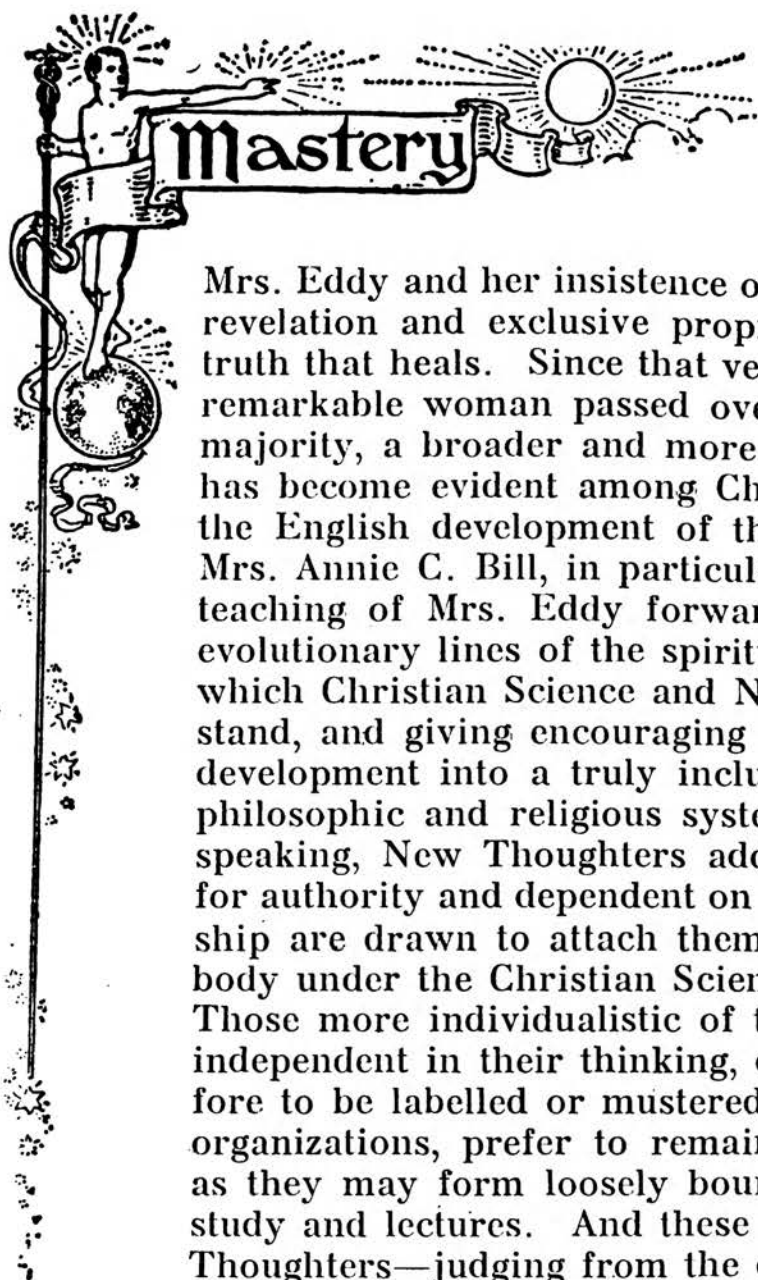
R. B., Nottingham.—What is the difference between New Thought and Christian Science? I have been told that the New Thought teaching was merely an offshoot of Christian Science started by disaffected students of Mrs. Eddy.

There is no essential difference between New Thought and Christian Science. Mrs. Eddy taking up, expanding, and giving a formulation largely her own to the philosophy of Phineas P. Quinby (whom she gratefully celebrated in prose and verse as her teacher "who

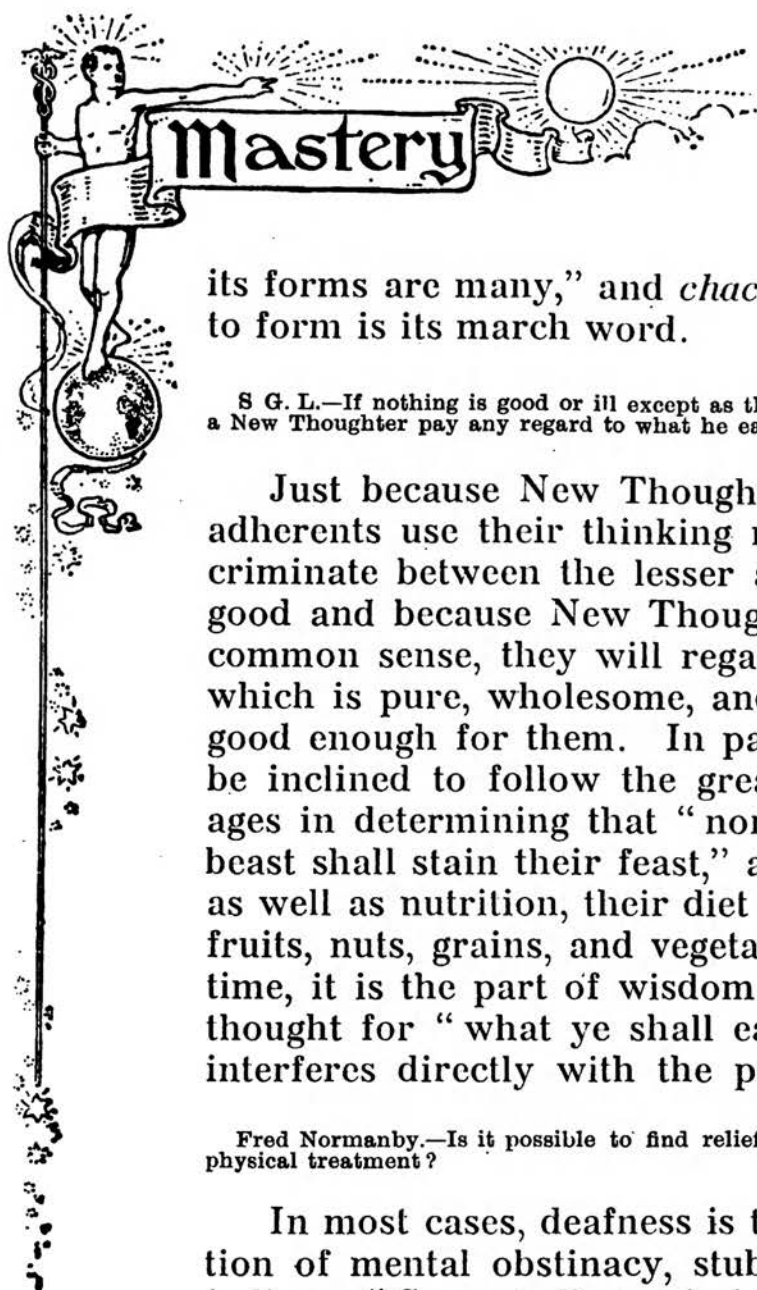


healed by understanding of Truth"), for five or six years worked as a metaphysical healer and teacher, distinctly refusing to organize the propaganda and practice of Christian Science (which name was not original with her) into a church or sect. She afterwards changed her mind, and her marvellous success as an effective ecclesiastical organizer and administrator well justified her change of mind. Several of the real leaders and pioneers of the New Thought movement, as it is now called (but which was also long known variously as Divine Science, the Science of Being, Primitive Christianity, Practical Idealism, and Practical Metaphysics or Mental Science), were never students of Mrs. Eddy. Some of them, like R. W. Emerson, P. P. Quimby, Julius Dresser and Annetta Dresser, Mrs. Ursula N. Gestefeld, and Dr. W. F. Evans, preceded Mrs. Eddy in the metaphysical field. Others, like Helen Wilmans, Mrs. Katherine Newcomb, Mrs. M. E. Cramer, Mrs. Fannie B. James, Mrs. Annie Rix Militz, Dr. John Hamlin Dewey, Leander E. Whipple, Anna W. Mills, Mrs. Emma Curtis Hopkins, Charles Brodie Patterson, Charles and Myrtle Fillmore, and Paul Tyner, were contemporary with Mrs. Eddy as independent teachers owing nothing to Mrs. Eddy or her writings. It is true that some of these teachers and healers have from time to time written articles designed to explain assumed differences between New Thought and Christian Science; but in the last analysis the only important difference was—





Mrs. Eddy and her insistence on a claim to special revelation and exclusive proprietorship of the truth that heals. Since that very able and remarkable woman passed over to the great majority, a broader and more tolerant attitude has become evident among Christian Scientists, the English development of the cult headed by Mrs. Annie C. Bill, in particular, carrying the teaching of Mrs. Eddy forward on logical evolutionary lines of the spiritual science for which Christian Science and New Thought both stand, and giving encouraging promise of its development into a truly inclusive and universal philosophic and religious system. Broadly speaking, New Thinkers addicted to reverence for authority and dependent on personal leadership are drawn to attach themselves to a church body under the Christian Science or other name. Those more individualistic of temperament and independent in their thinking, disinclined therefore to be labelled or mustered into ecclesiastical organizations, prefer to remain detached, except as they may form loosely bound groups for study and lectures. And these unattached New Thinkers—judging from the circulation of New Thought books and magazines—probably outnumber the enrolled members of Mrs. Eddy's Church or Mrs. Chapin's or Dr. Seton's by six to one. No ; New Thought is big enough to include Christian Science and all the other churches and sects, together with those outside of churches and sects, finding unity in diversity and freedom with catholicity. "Truth is one—



its forms are many," and *chacun à son goût* as to form is its march word.

S G. L.—If nothing is good or ill except as thinking makes it so, why should a New Thoughter pay any regard to what he eats or drinks?

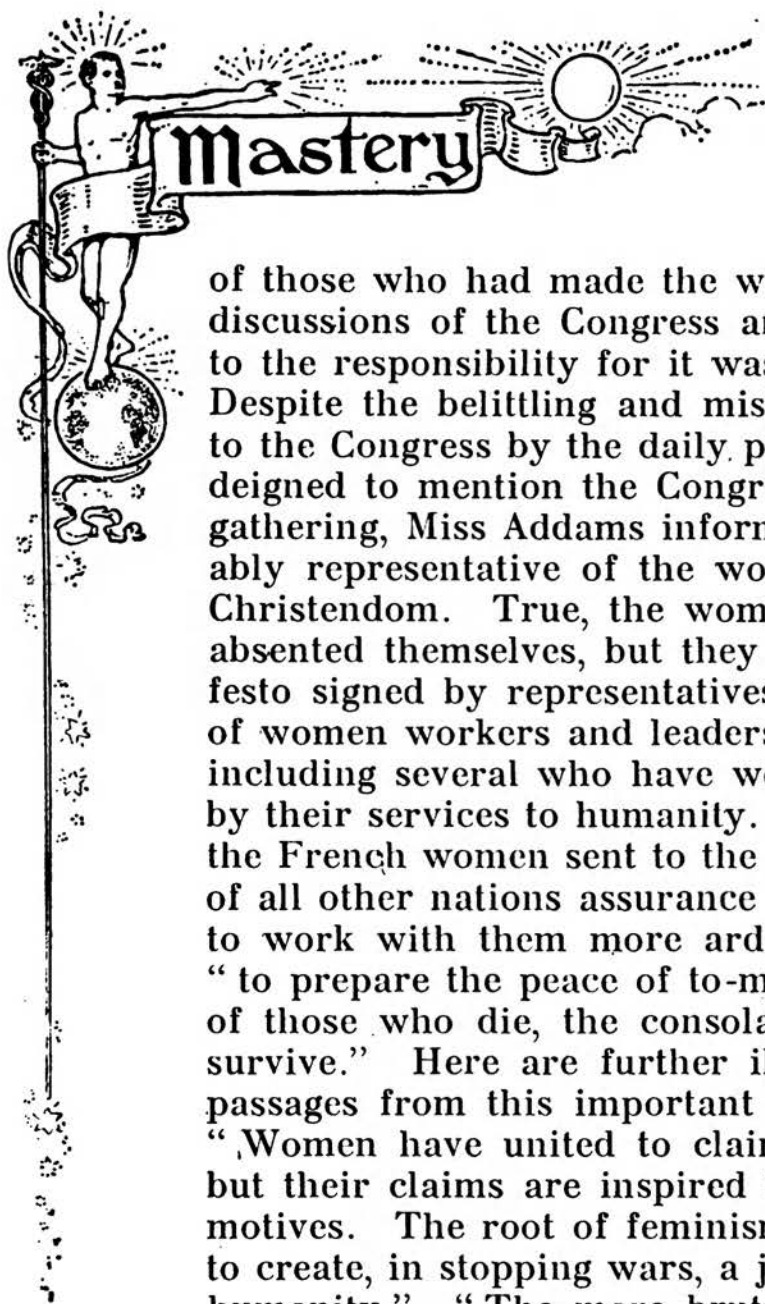
Just because New Thought implies that adherents use their thinking machines to discriminate between the lesser and the greater good and because New Thought is systematized common sense, they will regard only that food which is pure, wholesome, and nutritious as good enough for them. In particular they will be inclined to follow the great thinkers of all ages in determining that "nor blood of bird or beast shall stain their feast," and that, for delight as well as nutrition, their diet shall consist of fruits, nuts, grains, and vegetables. At the same time, it is the part of wisdom to take no anxious thought for "what ye shall eat." Anxiety interferes directly with the process of digestion.

Fred Normanby.—Is it possible to find relief from deafness through metaphysical treatment?

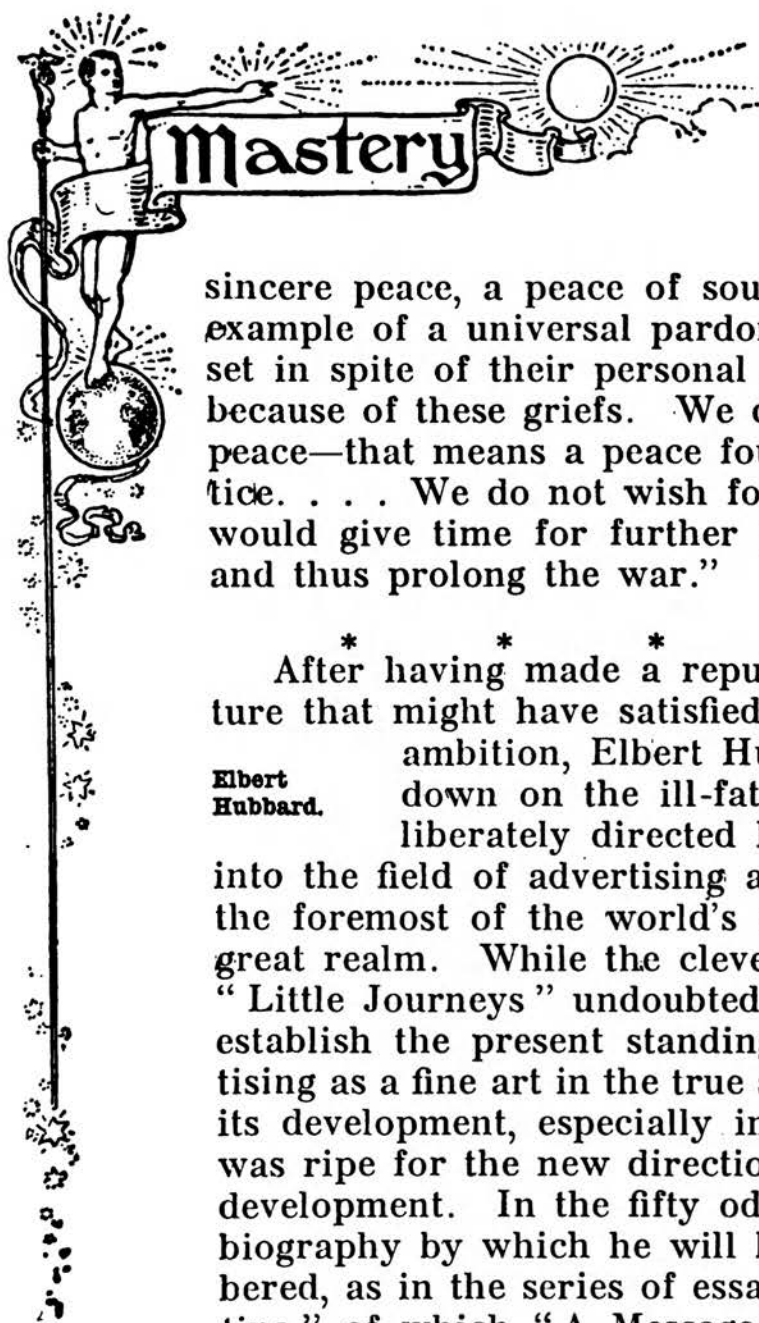
In most cases, deafness is the physical reflection of mental obstinacy, stubbornness, or prejudice. "Correct diagnosis in mental treatment is half the cure." Successful treatment of deafness, accordingly, will be that aimed at the elimination of stubbornness and the cultivation of fairness and open-mindedness. "The Mind Doctor," by Dr. Maurice Manning, contains an excellent list of these correspondences between mental and physical states.

## VIEWS AND REVIEWS.

THE presence in London of Miss Jane Addams on her way home to America from the recent International Women's Congress at The Hague drew attention sharply to a very vital assertion of organized feminism in regard to war. Miss Addams is by common consent recognized by her fellow-citizens as "the first citizen of Chicago," where she has been for a quarter of a century the Head Worker of Hull House, the social settlement originally modelled by her on that of Toynbee House in London, but developed to far greater civic influence and social service. Indeed, it would not be easy to name man or woman in all America of more commanding influence. Her mission in England was to lay before King George and the Prime Minister the resolutions adopted by the Congress. While in accordance with the call for the holding of the Congress on the initiative of the women of Holland, the resolutions in firm and dignified language plead with the Governments and peoples of both belligerent and neutral nations to consider gravely such means and measures as may tend to speedily end the present war with its heaped-up horrors and frightful slaughter, and to ensure to humanity the absolute prevention of any future repetition of the barbarism of war, protesting especially against the intolerable and indescribable sufferings imposed on women, they avoided any criticism



of those who had made the war, as in the discussions of the Congress any reference to the responsibility for it was ruled out. Despite the belittling and misleading references to the Congress by the daily press, when it deigned to mention the Congress at all, the gathering, Miss Addams informs us, was remarkably representative of the womanhood of Christendom. True, the women of France absented themselves, but they sent a manifesto signed by representatives of every class of women workers and leaders of thought, including several who have won distinction by their services to humanity. In this manifesto, the French women sent to the friendly women of all other nations assurance of readiness to work with them more ardently than ever "to prepare the peace of to-morrow—the hope of those who die, the consolation of those who survive." Here are further illuminating passages from this important document: "Women have united to claim their rights, but their claims are inspired by disinterested motives. The root of feminism is the desire to create, in stopping wars, a juster and better humanity." "The more brute force insults reason and justice, the more one must reply that one endures it as the cruellest of necessities, but that one hates it; the more one must repeat to oneself and to others words of peace and fraternity. Women, in joining hands during the war, will safeguard, in spite of all, international fraternity." "We desire a

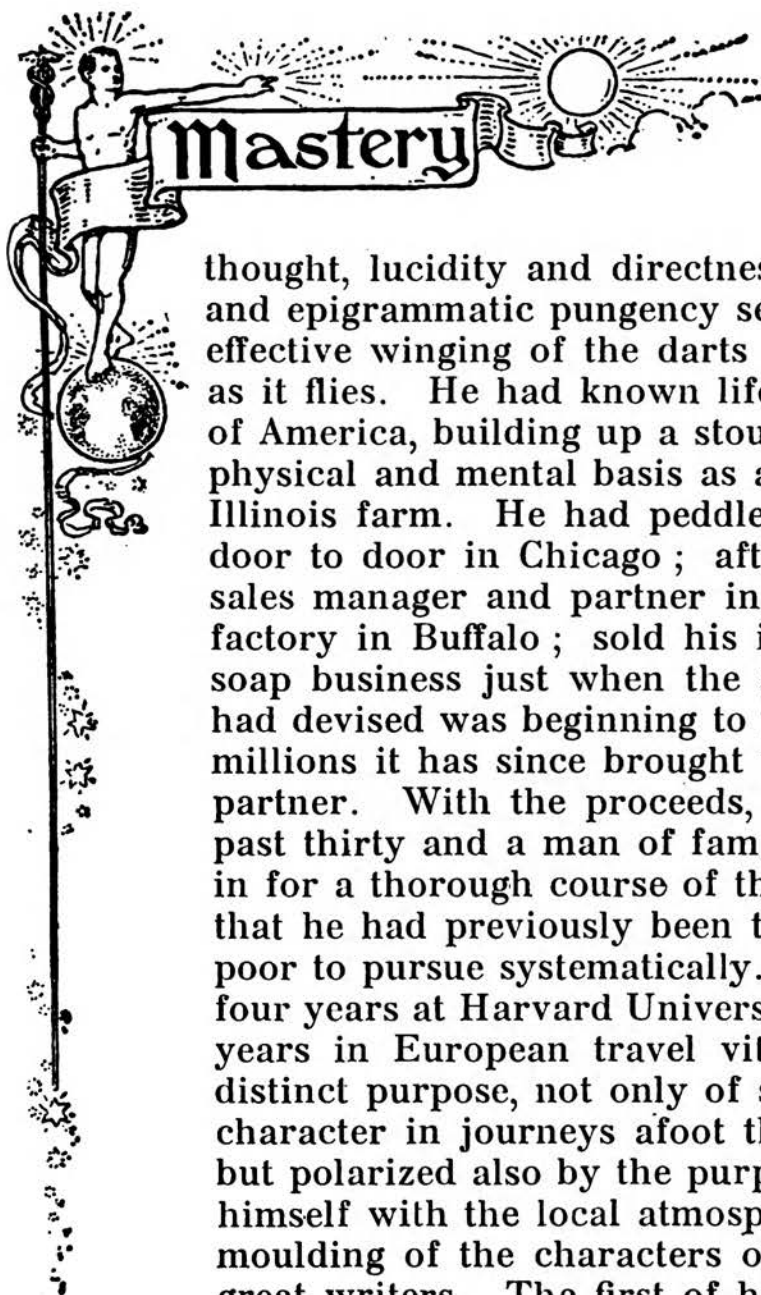


sincere peace, a peace of souls. And this example of a universal pardon women must set in spite of their personal griefs, nay, even because of these griefs. We desire a lasting peace—that means a peace founded on justice. . . . We do not wish for a truce which would give time for further preparations and thus prolong the war.”

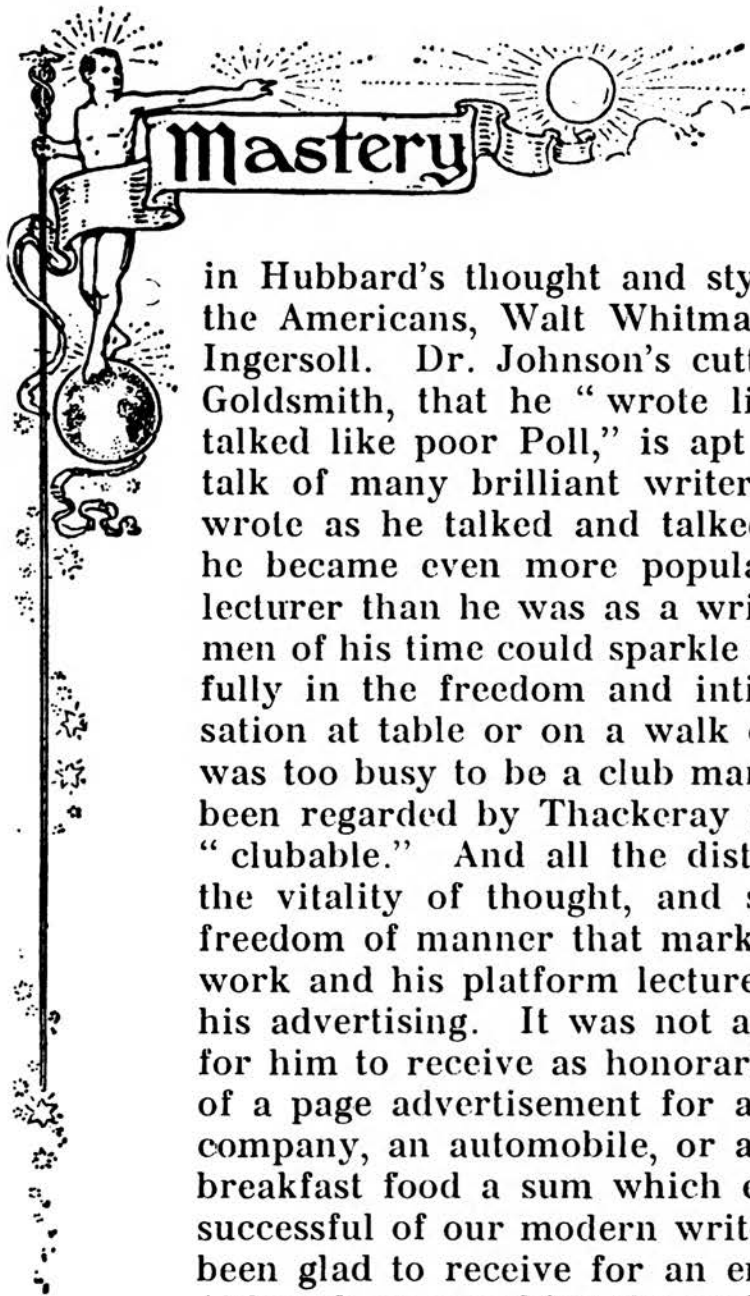
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After having made a reputation in literature that might have satisfied any man's ambition, Elbert Hubbard, who went down on the ill-fated *Lusitania*, deliberately directed his entire energies into the field of advertising and became one of the foremost of the world's experts in that great realm. While the clever author of "Little Journeys" undoubtedly did much to establish the present standing of advertising as a fine art in the true sense of the word, its development, especially in the magazines, was ripe for the new direction he gave to that development. In the fifty odd studies in biography by which he will be best remembered, as in the series of essays in "The Philistine" of which "A Message to Garcia," written during the Spanish-American War, and his last on "The Kaiser" are conspicuous examples, Fra Elbertus, as he liked to call himself, showed himself master of a style all his own—a style permeated with the distinction of individuality that was the man himself and to which wide reading, boldness and originality of

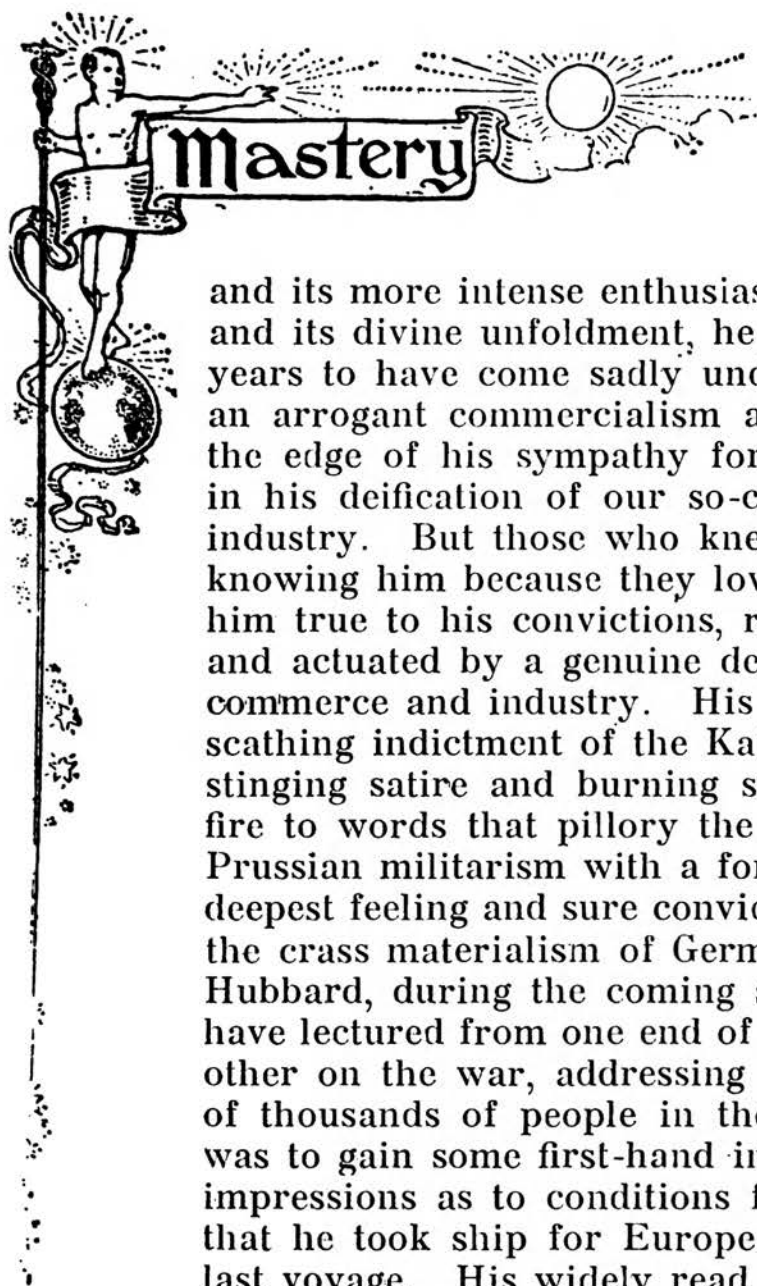




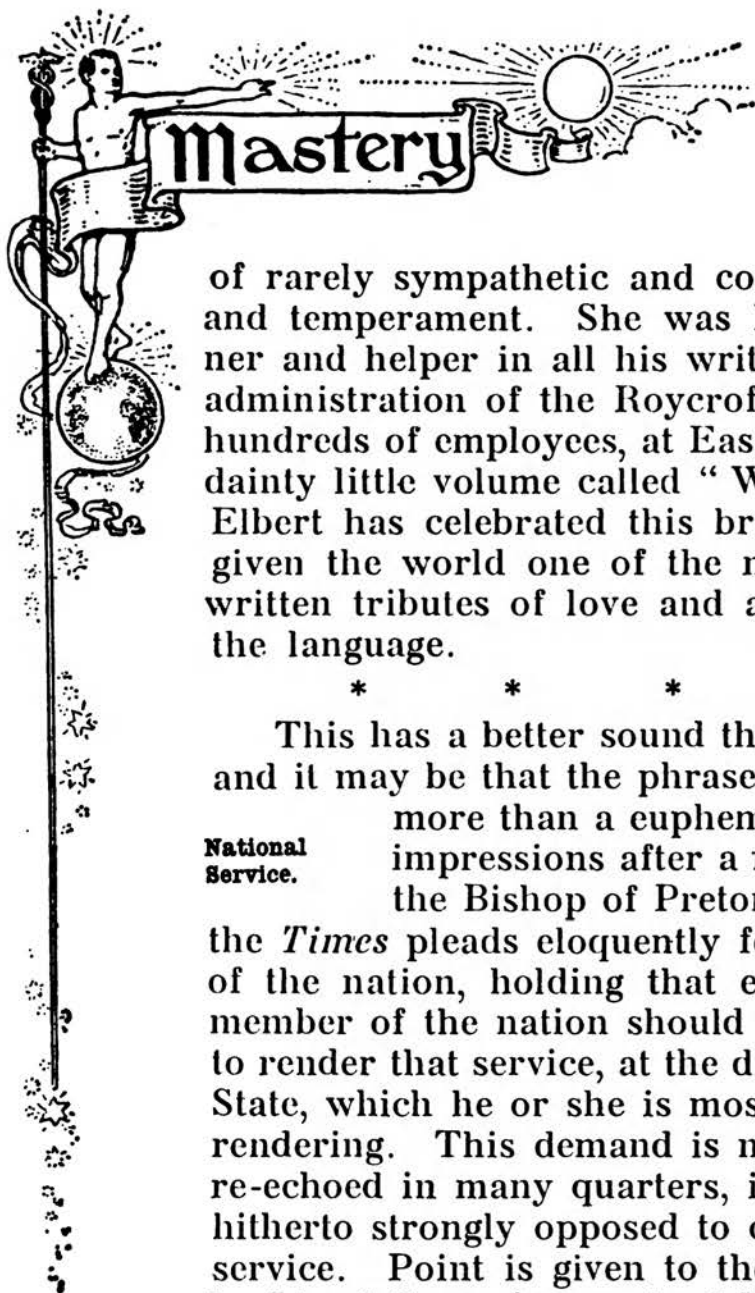
thought, lucidity and directness of phrasing, and epigrammatic pungency served for the effective winging of the darts shot at folly as it flies. He had known life in many parts of America, building up a stout and wholesome physical and mental basis as a boy on an Illinois farm. He had peddled soap from door to door in Chicago ; afterwards became sales manager and partner in a big soap factory in Buffalo ; sold his interest in the soap business just when the selling plan he had devised was beginning to bring in the millions it has since brought to his whilom partner. With the proceeds, although already past thirty and a man of family, he went in for a thorough course of the literary culture that he had previously been too busy and too poor to pursue systematically. Following four years at Harvard University, he spent several years in European travel vitalized by the distinct purpose, not only of studying life and character in journeys afoot through many lands, but polarized also by the purpose to imbue himself with the local atmosphere influencing the moulding of the characters of the world's great writers. The first of his little journeys was to the home of Carlyle, and, indeed, the honest ruggedness and force of the author of "Sartor Resartus" retained a powerful influence in Hubbard's mentality. He owed very much, however, to his love for Morris, Ruskin, D. G. Rossetti—these English writers supplementing the main stream of tendency



in Hubbard's thought and style derived from the Americans, Walt Whitman and Robert G. Ingersoll. Dr. Johnson's cutting saying about Goldsmith, that he "wrote like an angel and talked like poor Poll," is apt to apply to the talk of many brilliant writers; but Hubbard wrote as he talked and talked as he wrote, and he became even more popular as a platform lecturer than he was as a writer, while few men of his time could sparkle more delightfully in the freedom and intimacy of conversation at table or on a walk or drive. He was too busy to be a club man, yet would have been regarded by Thackeray as eminently "clubable." And all the distinction of style, the vitality of thought, and spontaneity and freedom of manner that marked his best literary work and his platform lectures he poured into his advertising. It was not an unusual thing for him to receive as honorarium for the writing of a page advertisement for a life insurance company, an automobile, or a new brand of breakfast food a sum which even the most successful of our modern writers would have been glad to receive for an entire novel. Although approaching the scriptural span of three score and ten when he went down with the *Lusitania*, Hubbard was to the last as virile and vigorous, elastic and agile as a man of half his years, and this robust health and activity he attributed in large measure to his consistent practise of the New Thought. To some of the friends of his earlier prime



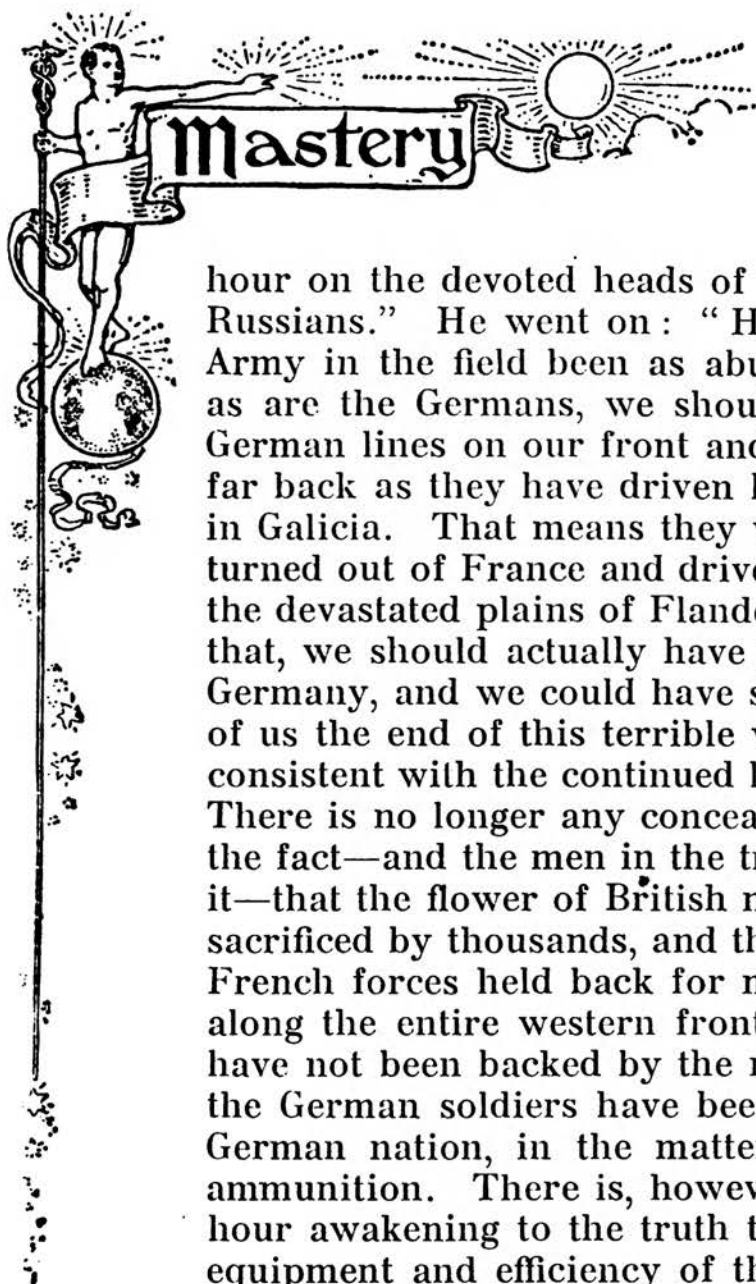
and its more intense enthusiasms for humanity and its divine unfoldment, he seemed in later years to have come sadly under the influence of an arrogant commercialism and to have lost the edge of his sympathy for the under dog in his deification of our so-called captains of industry. But those who knew him best—knowing him because they loved him—believed him true to his convictions, reckless of criticism and actuated by a genuine desire to humanize commerce and industry. His last essay, a scathing indictment of the Kaiser, in which stinging satire and burning scorn give wings of fire to words that pillory the protagonist of Prussian militarism with a force possible only to deepest feeling and sure conviction, rebukes finely the crass materialism of German “Kultur.” Mr. Hubbard, during the coming summer, was to have lectured from one end of America to the other on the war, addressing probably hundreds of thousands of people in the aggregate. It was to gain some first-hand information and impressions as to conditions for these lectures that he took ship for Europe on the *Lusitania*’s last voyage. His widely read and copied indictment of the Kaiser must have served greatly to strengthen the cause of the Allies in American public opinion, and the manner of his taking off will possibly help the added impetus and intensity of feeling which his lectures would have created. In his wife, who went down with him on the *Lusitania*, Elbert Hubbard had a true helpmeet and a companion



of rarely sympathetic and congenial character and temperament. She was his active partner and helper in all his writings, as in the administration of the Roycroft Shops, with their hundreds of employees, at East Aurora. In the dainty little volume called "White Hyacinths" Elbert has celebrated this brave comrade and given the world one of the most charmingly written tributes of love and appreciation in the language.

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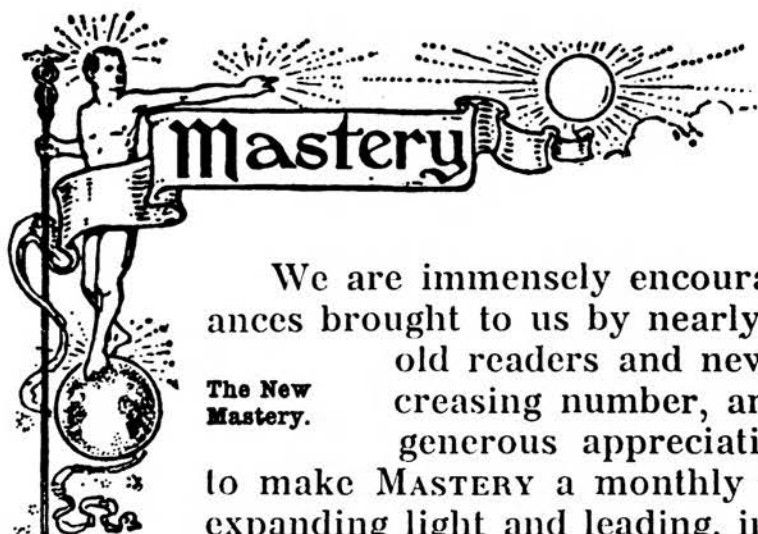
**National Service.** This has a better sound than "conscription," and it may be that the phrase shall prove to be more than a euphemism. Summing up impressions after a month at the front, the Bishop of Pretoria in a letter to the *Times* pleads eloquently for the mobilizing of the nation, holding that every single member of the nation should be "under orders" to render that service, at the direct order of the State, which he or she is most capable of rendering. This demand is now echoed and re-echoed in many quarters, including quarters hitherto strongly opposed to compulsory military service. Point is given to the Bishop's plea by Lloyd George's speech at Manchester—the first in his new capacity of Minister of Munitions—before a great meeting of manufacturers. He frankly declared that the set-back suffered by our Russian allies in Galicia "was due to the superior organization of the German workshops, which enabled the German soldiers to concentrate the fire of 200,000 shells in the course of a single



hour on the devoted heads of the gallant Russians." He went on: "Had the British Army in the field been as abundantly equipped as are the Germans, we should have broken the German lines on our front and driven them as far back as they have driven back the Russians in Galicia. That means they would have been turned out of France and driven half-way across the devastated plains of Flanders. More than that, we should actually have penetrated into Germany, and we could have seen clearly in front of us the end of this terrible war—the only end consistent with the continued liberties of Europe." There is no longer any concealment or denial of the fact—and the men in the trenches fully realize it—that the flower of British manhood has been sacrificed by thousands, and the allied British and French forces held back for many weary months along the entire western front because they have not been backed by the nation at home, as the German soldiers have been backed by the German nation, in the matter of guns and ammunition. There is, however, an eleventh-hour awakening to the truth that the superior equipment and efficiency of the Germans, with its terrible peril to the cause of the Allies, is due more than aught else to the thoroughness with which the entire German nation is *organized* for fullest effectiveness, down to the last unit of the population and the uttermost detail of administration.

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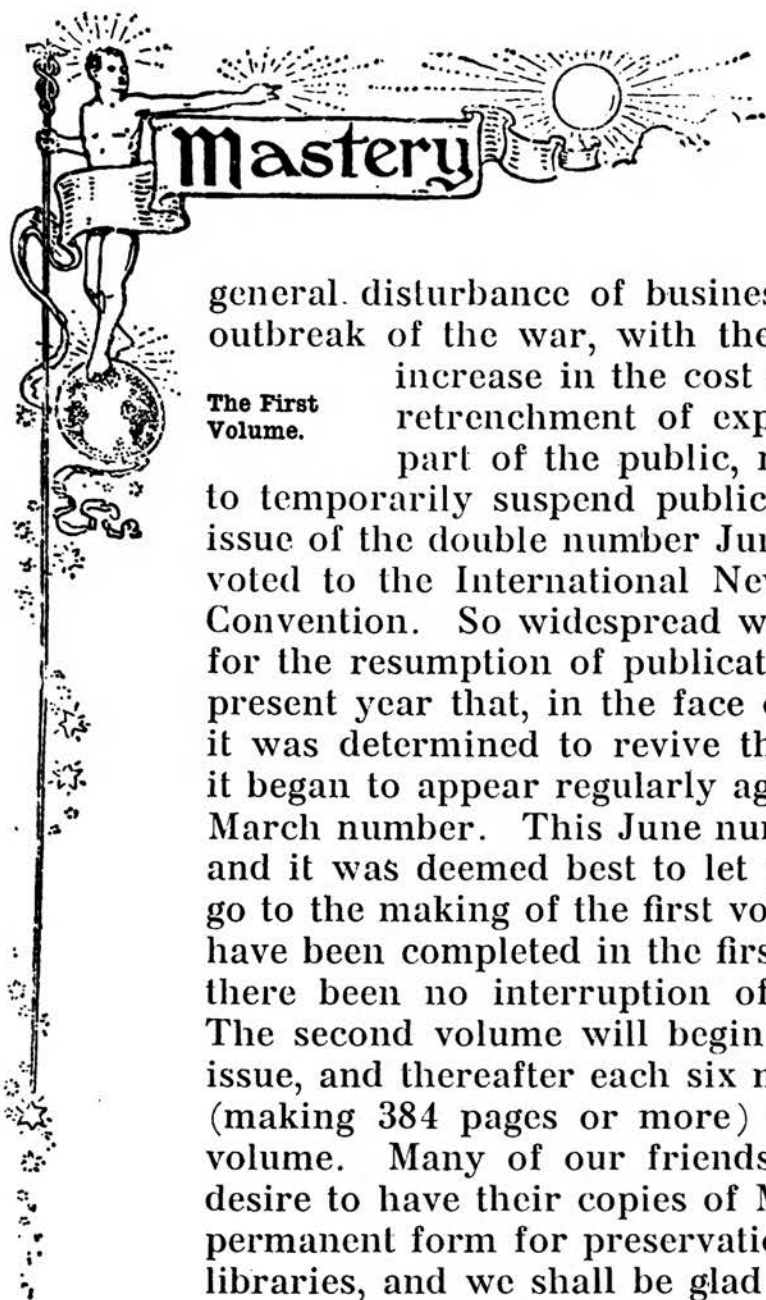


**The New  
Mastery.**

We are immensely encouraged by the assurances brought to us by nearly every post that old readers and new, in steadily increasing number, are responding in generous appreciation of our efforts to make MASTERY a monthly visitor of ever expanding light and leading, inspiration and helpfulness. Miss Muriel Brown, leader of the First New Thought Centre in Edgware Road, writes: "I am delighted with the bright little magazine; it is just what we need for the spread of the gospel of true optimism." From Southport, A. J. S. writes, enclosing postal note for a year's subscription: "I was much interested in the May number of MASTERY. I came across it in a shop in London last week and find it excellent material and just what I am requiring for mental food. I shall be glad when I have the opportunity to visit your New Life Centre. . . . It often helps one when climbing the hill alone to come in contact with others of like mind and spirit. All success to your valuable and helpful little magazine." Many of these recent letters are filled with expressions of gratitude for the help found in the pages of MASTERY in time of bereavement, and several testify strongly to the aid obtained from reading the magazine towards the demonstration of success and abundance, as of health and courage.

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With the present number, MASTERY completes its first volume. The first number of the magazine was issued in January 1914. The



**The First  
Volume.**

general disturbance of business caused by the outbreak of the war, with the consequent increase in the cost of publication and retrenchment of expenditure on the part of the public, made it advisable to temporarily suspend publication with the issue of the double number June-July, devoted to the International New Thought Convention. So widespread was the demand for the resumption of publication early in the present year that, in the face of great difficulties, it was determined to revive the magazine, and it began to appear regularly again with the March number. This June number is the tenth, and it was deemed best to let the ten numbers go to the making of the first volume, which would have been completed in the first six numbers had there been no interruption of publication. The second volume will begin with the July issue, and thereafter each six months' issues (making 384 pages or more) will constitute a volume. Many of our friends have expressed a desire to have their copies of MASTERY bound in permanent form for preservation in their libraries, and we shall be glad to give them the benefit of arrangements for the binding of editions in cloth, or in half morocco. Back numbers of most of the ten issues of Volume I may still be had, but there is a shortage of copies of No. 1. We shall be glad to receive copies of that issue (January 1914) to complete sets for subscribers desiring bound volumes, and will extend the subscription for two months of every subscriber sending us a copy.

—MARCO TIEMPO.

MASTERY ADVERTISER.

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An excellent circulating library of the best New Thought works is included in the membership without extra charge, and a reduction of one-fifth in the fees for correspondence courses and the classes and lectures of the Summer School of Philosophy is made to members. Membership fee, £1 1s. Applications for membership or requests for further information should be addressed to the Registrar, New Life Educational Centre, Spring Grove House, Isleworth, W. Make cheques and postal orders payable to "The New Life Centre."

ORLANDO EDGAR MILLER,

*Principal.*

PAUL TYNER, *Registrar.*



**T**RUE science and true religion are twin sisters, and the separation of either from the other is sure to prove the death of both. Science prospers exactly in proportion as it is religious, and religion flourishes in exact proportion to the scientific depth and firmness of its basis. The great deeds of philosophers have been less the fruit of their intellect than of the direction of that intellect by an eminently religious tone of mind. Truth has yielded herself rather to their patience, their love, their single-heartedness, and their self-denial, than to their logical acumen.

—HUXLEY.



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